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No. 1.

THE LAW AND THE TESTIMONY CONCERNING SLAVERY.

"Ye have caused many to stumble at the Law."

MALACHI II: 8.

I. INTRODUCTION.—DEFINITION AND APPLICATION OF TERMS.

In these pages we seek a solution of the inquiry: *Does the Bible give any warrant or allowance to chattel Slavery?* We design the plainest possible exposition of Scriptural truths to the common mind, with a faithful appeal to the reader's mind and conscience—that other universal law which God has written in the human heart, a law to which he ever appeals throughout the sacred volume.

We will assume, with the concurrence of the reader:

1. That the Bible is of Divine, and hence, of supreme authority concerning the law and government of God; and also concerning all the rights, and duties, and sins of men, and of all laws made by them, in all the relations of the present life.
2. That between these two laws of God—revelation and common or natural law, as originally written on the heart of man—there is, in fact, entire harmony.
3. That if on any subject there is, owing to our fallen, sinful state, an apparent conflict between them, we should re-examine our interpretation of Scripture, on the one hand, and scrutinize our hearts on the other; ever bearing in mind that God's word must be the paramount standard.
4. That an appeal to either law, on a practical question in morals, will secure a reliable decision; and a concurrent decision, faithfully made from both, makes a matter doubly sure.
5. That if God has said anything in the Bible in approbation of Slavery—a matter confessedly injurious in many ways—he

must have "used great plainness of speech," so that "he that runs may read" the fact.

It is lamentable, true, that the popular mind is extremely unsettled concerning the moral aspects of slavery. Conflicting opinions and dogmas prevail, embracing every conceivable principle, from utter condemnation to complete justification by the oracles of God. The inquiry before us, therefore, is difficult of solution; but it would be wrong to say we can not find the truth, if we are willing to come to the light.

But we can not judge correctly of the *moral character* of Slavery, till we first know *what chattel Slavery really is*. And here, again, multitudes have false, confused, or defective views of the system or practice. They have not studied the subject; are misguided by pro-slavery perversions of language; and, though possibly "teachers of the law," actually "understand not what they say, nor whereof they affirm" on the momentous subject.

At the outset, therefore, we attempt a definition of a few principal terms which often occur in our discussions.

A *Slave* is a human being, who is seized, held, subjugated, controlled, and used by another human being as a chattel, a thing, a beast, the property of his "owner, to all intents, constructions, and purposes whatsoever."

A *Slaveholder* is one who thus seizes, holds, subjugates, controls, and uses a human being as his property.

Slavery is the state or condition of persons so held as property. Or, to speak more definitely,

Chattel Slavery is the condition of human beings converted into chattels and used as such; including their labors, sufferings, disabilities, and liabilities appropriate to that condition, according to the customs of slaveholders, and the laws of slaveholding communities.

Slaveholding is the *practice*, in which every slaveholder indulges, of taking and using human beings as property. In every case there are two parties concerned and connected, the enslaver and the enslaved; a man and a chattel. The former is alone the free, acting, responsible party in forming and continuing the connection. It is absurd to hold the slave responsible for being

in that condition, seeing he is there by compulsion. In correct language, therefore, *slaveholding* is the subject of our inquiry, and not the state or condition of slaves. Does God sanction the *practice* of slaveholders?

Again, the terms *servant*, *servitude*, and *service*, are often injuriously misapplied on this subject. True, slaves are desired for their unrequited labor, and are "made to serve with rigor." But the word *servant* belongs to children, apprentices, hired laborers, citizens of the republic, members of the Christian brotherhood, ministers of the Gospel, the elect angels, and Christ, the Son of the Father. The name is too good to be applied to our bondmen. It does not distinguish or designate the class, which is anomalous and peculiar. They are driven to *service* like bullocks subdued to the yoke, and *slave* is their descriptive name. So in legal documents, slaveholders and their abettors affect to claim and secure slaves as "persons held to service or labor under the laws of a state," when it is conceded that slaves are not so held, and when it is obvious that a *chattel* can not be a "*person*," or a person an article of property. But thus it is that by legal fictions they hold fast their vassals.

Servitude is not always Slavery. It is the state or condition of persons, often tribes or nations, who are required to be subject to some superior power. The authority of the rulers may be either legitimate or usurped; their demands just or unjust. But if the subject party is not made *the property* of the higher power, the servitude is not Slavery. The subjects may be fearfully oppressed, but they are not slaves. Their lords may be tyrants, but they are not slaveholders. Let it be remembered, that the compulsory servitude of our African slaves is chattel Slavery. We shall find, in the Bible, an account of a very different servitude.

We also, unwarily, give strength to oppression and injustice, by conceding that Slavery is *an institution*, as the South arrogantly claims; an institution, legal, patriarchal, Scriptural, peculiar, and at length Divine. Being established "for better or for worse," it must be held as inviolable and unassailable as the Federal Government, or the Union of the states. But slaveholding is simply a *practice*, and not an *institution*. It is not established

or organized as such in the Union, or any State, or any Church; by any authority, real or pretended, legitimate or usurped.

We also err exceedingly by regarding Slavery as a *system*, which slaveholders seem to submit to, as a power above them; a mighty automaton, which compels them to do all the mischief, while they are but its "unwilling" servants. But "the system" is a nondescript, a fiction of the imagination. Slaveholders are, indeed, harmonious in spirit and principle, systematic and mutually helpful in their practices, from Maryland to Texas. Church and State, we admit, protect them in their doings. But this "combination of parts into a whole" is effected solely by the voluntary action of individual slaveholders. Let them relinquish their "*practices*," and both "the system" and "the institution" would vanish "like a dream when man awaketh." But no power can destroy or remove either, while the practices are suffered to continue. First and last, therefore, we have to deal with *slaveholding, the practice of individuals*.

II. THE ESSENTIAL CHARACTERISTICS OF SLAVEHOLDING.—THE ASSUMED PREROGATIVES OF THE SLAVEHOLDER.

EVERY slaveholder claims the right,

1. To own and use human beings as his property, and dispose of them at his pleasure, independently of their will; including all transfers and sales, and the slave-trade, both domestic and foreign.

2. To own and use the children of his female slaves, by his ownership of their mother.

3. To extort service or labor from his slaves without a contract and without recompense.

4. To subject them to his absolute command and control, as to all their relations, and actions, and interests; and

5. To secure his possession and power by holding his vassals accountable to himself alone, as lawgiver, and judge, and executor of his own sovereign decrees; which leads him to the adoption of measures which are fearfully oppressive. For,

- a. He compels the annihilation of the marriage relation and the family state.

b. He denies them the knowledge of God their Savior, or imparts it in kind and quantity according to his own sovereign will.

c. He denies them the power of acquiring property, of making contracts, of enjoying any of the "inalienable rights" of man, excepting only the right to *live—for their "masters."*

d. The exercise of such absolute power induces the infliction of cruelties, at the thought of which humanity shudders; inso-much that candid slaveholders have said, "cruelty is the rule, kindness the exception."

6. The slaveholder also claims, that his prerogatives and powers are secured to him, if not granted, by the laws of the state and the nation.

Differences of administration there are, beyond question, as among the absolute monarchs of larger empires. Yet, within his own domain, every actual slave-owner is a self-constituted autocrat, both in principle and practice; not exerting all his assumed powers, every day, to the fullest extent; but holding them in reserve with a desperate grasp, for use when occasions require. Call in question any of these assumed rights or prerogatives, and the mildest master will reply, "It is lawful for me to do what I will with my own."

From this statement of the position and powers of the slaveholder, the condition of the slaves can be readily apprehended; their subjugation, sufferings, disabilities, and hopeless bondage. But the full bitterness of their cup none can know but they that drink it.

III. THE RELATION BETWEEN MASTER AND SLAVE.

THERE is much disputation on the question, whether this relation is in itself wrong or sinful. To decide upon its moral character we need first to consider well what the relation is; how, by whom, and for what purpose it is formed and sustained; and how it compares with other human relations. We do not inquire concerning the relations of man to the brutes and inanimate things, nor of his peculiar relations to Jehovah, but of his relations to one or more of his own race.

Those which we term natural relations are formed by God, our Maker, at our birth. Each child is born into two human relations or connections; one with his parents, one with the whole family of man. In the former, creation, nature, providence, and the Divine law, all unite in giving parental affection and authority to the parents, filial love and obedience to the child. In the latter, nature and revelation connect the new comer in love and duty to the universal brotherhood, and every cotemporary brother to him. These relations are formed without the consent or knowledge of the coming man. But if he consent to live, and act, and enjoy his rights on earth, he must ever stand in his relations, and discharge the appropriate duties. In a qualified sense, also, the connection of the child and the future man with civil government is a natural relation, formed originally without his choice. His birth places him under some "power ordained of God," to which he owes allegiance, from which he is entitled to protection under a righteous administration.

Very many human relations are formed by the free consent and mutual agreement of parties. These, if formed for a right purpose, and according to God's law, are of a moral character, involving mutual rights and reciprocal duties.

Of the voluntary relations which are right, being sanctioned by the word of God, the conjugal is the chief. This relation is conformable to nature, but is formed only by mutual contract, at a mature age. It is regulated by express law, given at the creation, by which our Maker "setteth the solitary in families" throughout all the earth. Many other voluntary relations are formed among men, which God approves and regulates; but we need not specify them here.

But voluntary connections for wicked purposes, or employing unlawful means, are doubly wicked. The Jews who "banded together to kill Paul" were related to each other as guilty conspirators; and to him, as his intended murderers. Voluntary partners in iniquity will be utterly confounded when they stand *together* before the judgment-seat.

Individuals, also, form connections with others by their own purpose and act alone, without previous concurrence; and thus sustain relations to them in consequence. The party so doing

is answerable for the moral character of the relation, whether it be good or bad. The benefactor of the poor and needy, of the fatherless and the widow, stands in a just and blessed relation to them, even though they know him not. On the contrary, the swindler, the thief, the seducer, forms a relation to his victim which he will carry into eternity, unless he repent and make all possible restitution. So the murderer, restitution being impossible, will meet his murdered brother as a swift witness against him before their final Judge.

Now the relation in question is not formed by the free, mutual consent of the parties; and has nothing of reciprocity, either in its origin or continuance. Every slave in the Union is taken by might alone; and is held by force, without contract and without recompense.

This is not a natural relation. Natural birth did not make those who were born in Africa slaves in this country. They were stolen, transported, and sold to Americans. Their descendants, nearly all now in bondage, are natives here; and it is common to say, "they are born slaves." So the "owner" of the enslaved mother takes her children as his vendible property, precisely as he does his calves and colts. He does this by his own sovereign will, according to custom and law in slaveholding states. But is the child "born a slave?" To assert it is false and absurd. It comes into the world a human being, not a beast. Its natural relation as an infant is to its actual parents, not to the mother's owner. But he, with ruthless hand, snatches it from their embrace, forbids their being its owners and guardians, and converts it into a chattel—a slave. Nay more, he may be himself the father—a frequent occurrence—and the child is at once put out of all its natural relations to human beings. Should he place it among the children by his married wife, he would lose caste among his fellows, in everlasting disgrace.

Thus the relation in question is formed and continued. It is commenced by the power and sovereign will of the individual slaveholder, "for the sake of gain," or property, with the express and sole purpose of holding and using that possession, that human chattel, without restraint or limit. And while he continues his practice, he prolongs the relation. The relation and

the practice, therefore, have the same moral character; both are right, or both are wicked. One who voluntarily stands in the relation of a slaveholder must be regarded as sanctioning the principles, and doing the deeds of a slaveholder.

It is also a solemn consideration, that the most lenient slaveholder sustains very intimate relations to all engaged in *the traffic* in all its forms; closely allied to slave-traders, "soul-drivers," slave-breeders, and kidnappers, at home and abroad; confederates all, one in principle, doing essentially the same work.

Have these relations any warrant or allowance in the sacred volume?

IV. SERVITUDE AMONG THE HEBREWS NOT SLAVERY.

SLAVEHOLDERS claim that Moses either established or regulated Slavery among the Hebrews, in the land of promise; and that God, therefore, allows it in the United States. One sufficient reply to this claim is, that that servitude was essentially different from chattel Slavery. This has been clearly shown of late years by able writers,* and we need give the point only a brief notice here.

God did permit the Hebrews to employ servants of two classes: (1.) Of their Hebrew brethren; and (2.) Of their heathen neighbors. The former were called "hired servants;" the latter, "bondmen and bondmaids."

1. *Of Hebrew servants* we remark, (see Exodus xxi:) 1. Servants were obtained by contract, or mutual agreement. 2. The buyer procured service, not property in man; and the purchase-money was compensation for labor, not the price of "the bodies and souls of men." 3. The rights of the servants were carefully secured and guarded by law. 4. Their families were received and supported by their employers. 5. Every Hebrew servant went "free for nothing in the seventh year" of his servitude, if he chose; not "empty," but "furnished liberally," out of his employer's flock, and floor, and wine-press. (Deut. xv: 12-15.) 6. If a servant, loving his master, refused to leave in the seventh year, "the judges" declared his time of service prolonged; but

* T. D. Weld, W. Goodell, G. B. Cheever, and writers in antislavery periodicals.

even he must go out in "the year of jubilee." (Ex. xxi: 5, 6, compared with Deut. xxv: 39-42.) 7. If a master, at any time, maimed his servant in smiting him, he was required to free him at once.

No chattel Slavery there. The relation was formed by consent of the parties, and not by force; it was one of mutual interests and reciprocal obligations. The master was not a sovereign dictator; the servant was not—a *slave*.

2. *Of Heathen servants.* Read with attention Lev. xxv: 44-46: "Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they beget in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever."

Also Ex. xxi: 16: "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."

A comparison of these and other scriptures may help us to decide whether God allowed the Hebrews to *enslave* their heathen neighbors.

Professor Stuart, in a work intended as a *defense of Christian slaveholders and slave-catchers*, remarked: "Moses is not understood as giving *command*, but *permission*." And again: "We have here an unlimited liberty to *purchase* (not to steal) bondmen."

"Not to steal" men. No, surely. God would not allow Moses to enact one law against another in the same code. Neither would Moses so stultify himself. The above "permission" in Leviticus could not repeal, or annul, or subvert the express prohibitory law in Exodus. On the two enactments we remark:

1. The law in Exodus punishes with death each one of the three essential practices pertaining to our "system" of Slavery, viz: (a.) *the stealing* of a man; (b.) *the selling* (and of course *the buying*) of a stolen man, the traffic in all its forms; and (c.) *the holding* of a stolen man, or, restraining him of his liberty

for life, or for a day. Therefore, Moses did not grant "permission" to steal, or sell, or buy, or hold human beings as chattels.

2. To "buy" heathen, therefore, was to *procure their services, not their bodies and souls*. And this was to be done by voluntary contract with the persons themselves, or with their parents and guardians. Perhaps the heathen tribes might sell the services of vagabonds, criminals, and prisoners taken in war.

3. The "possession" of bondmen, thus granted to the Hebrews, could have been only a right to *possess or retain their services*; and the "inheritance" allowed to their children was nothing more.

4. The word "forever" must have applied only to *the perpetuity of this grant, and not to the hereditary and perpetual enslavement* of human beings, for which there is here no shadow of a warrant.

5. God expressly required that their servitude should *terminate in the year of jubilee*. Lev. xxv: 10: "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof."

6. *The condition* of heathen "bondmen" among the Hebrews was *essentially different* from that of a slave. They were protected against oppression; were allowed to become religious proselytes; were entitled to a large portion of time for religious observances; were not stripped of their rights as men. If their yoke was made grievous they might flee, and every Hebrew dwelling was made for them a legal asylum. Deut. xxiii: 15, 16: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you in that place which he shall choose, in one of thy gates, where it liketh him best. Thou shalt not oppress him."

Such was the *servitude* of heathens among Hebrews which Moses allowed, having none of the essential attributes of chattel Slavery. Evidently it was a merciful Divine appointment, providing for their introduction to the knowledge of the true God, and their adoption into his family. Well might Albert Barnes say, "Sad is it that the mild and benignant enactments of the Hebrew legislator should ever be appealed to, to sanction the

wrongs and outrages of the poor African in this land of freedom; sad, that the ministers of religion should ever prostitute their high office to give countenance to such a system, by maintaining, or *even conceding for a moment*, that the Mosaic laws sanction the wrongs and oppressions existing in the United States." Yet, since Barnes thus wrote, our chattel Slavery is justified by the authority of Moses, and of Israel's God, with tenfold more frequency and urgency than before.

7. Even if God did allow the Hebrews to enslave the heathen, still we must maintain that *the grant was exceptional and temporary*. Exceptional, because it was contrary to natural and moral law; and contrary, as we have seen, to the specific statute which forbade man-stealing, slaveholding, and the traffic. It was temporary, because the bondage soon ceased.

8. If God did, by his special messenger, authorize his peculiar people, in the land of promise, to enslave a people whose measure of iniquity he declared to be full, he *does not thereby authorize Americans to enslave Africans*. He has sent no Moses to give us a commission and designate the people whom he would give us for a spoil.

9. If we justify our slaveholding by the law of Moses, then *we are solemnly bound to obey his entire code*. Let us, therefore, "take counsel, execute judgment, hide the outcasts, and bewray not him that wandereth." Let the fugitive slave, "hunted as a partridge upon the mountains" by human blood-hounds, no more cry, "In the way wherein I walked have they privily laid a snare for me. I looked on my right hand and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul." Let the people set the trumpet to their mouth, and "proclaim liberty throughout all the land, unto all the inhabitants thereof." Four times fifty years have already passed. A few hundreds of bondmen are multiplied to millions. Still their hopes of redemption perish, and their groaning goes up to Israel's God, while we refuse to obey his voice, and let the people go.

V. DIRECT BIBLE TESTIMONY.—PLEAS FOR SLAVEHOLDING EXAMINED.

Does God in his word expressly sanction the practice? Does he tolerate it by evident implication? Does he treat it as a flagrant sin, but one not to be meddled with?

1. Did God appoint chattel Slavery, or render the practice of it unavoidable, *at the creation*; either (a.) by forming black bipeds, animals without souls, like apes or baboons; or (b.) by creating one class of human beings of an inferior race, fit only for servile drudges? Both these impious notions have been urged, to justify or excuse our arbitrary domination. The first plea is of late seldom avowed openly; the second is heard every hour of the day.

Many would, doubtless, be glad to believe that their slaves were beasts by nature, and not made such by their oppression. And truly they deny them the attributes and rights of men, and their law-books expressly style them "beasts," and "quadrupeds." Yet they hold their vassals responsible as moral agents, having understanding and conscience—subjects of rewards and punishments—and amenable to their "masters," if not to God. Thus slaveholders, who think or say that Africans are mere animals, refute their own plea, and are condemned out of their own mouths. Besides, if slaves of pure African blood are mere brutish animals, where shall we rank the mulattoes, and what is the moral character of the fathers who begat them?

But the advocates of Slavery now generally plead that Africans, though they are human beings, are *an inferior race, abject and servile, created* to be ever in subjection to whites, who are "the lords of creation." Now what facts and moral teachings do we learn from the Bible, either in support or refutation of both these pleas?*

We find that "God hath made *of one blood all nations* of men to dwell on all the face of the earth; that at creation he made *an immense distinction* between man and all animals; man only becoming "a living soul," whose "spirit returns to God who gave it;" while that "of the beast goeth downward to the earth;"

* Especially in Genesis and the eighth Psalm.

that he expressly *put animals in subjection* to mankind, to all men equally; that while tribes and nations differ from each other, physically and intellectually, yet *all are human beings*, and there is only *one human race*; that God *enjoined labor* on the whole race, "commanding that if any would not work, neither should he eat;" that he *gave no authority* to a superior class to rule over another with rigor in any way, but everywhere commends those of low degree to greater sympathy, protection, and generous care; that he expressly *appointed marriage, and the family state* in the beginning, and has sustained them by his word and his providence in all ages, guarding and defending them by prohibitions and penalties, and the judgments of his hand on transgressors.

Manifestly, therefore, the slaveholder arrogates power which God never gave him, degrading his equal brethren to the condition of servile brutes; "working not at all," but extorting labor and service without recompense; taking away all rights which God gave to them as to himself; and abrogating the law of marriage, compelling all manner of sexual licentiousness. How unlike is the slaveholder among men to "the Maker of them all," Jehovah, "though he be high, yet hath respect unto the lowly; but the proud he knoweth afar off. . . . He ruleth by his power forever; his eyes behold the nations; let not the rebellious exalt themselves."

2. *Has slaveholding the sanction of precedent?*

Such is the pretense in legislative halls, and often in the assemblies of the saints. "Slavery has existed in all ages, and has become the established order of things, therefore we do no wrong, if we only mitigate its rigors." They plead the authority of Moses, and the example of those "good old patriarchs, Abraham, Isaac, and Jacob," perverting the law of Moses, as we have seen; stigmatizing Abraham as a slaveholder, which he was not, and then justifying themselves by his example. They are not ashamed, moreover, to follow the pernicious ways of pagan Rome and other ungodly nations.

But does the Bible teach that men may innocently repeat the deeds of wicked men, and walk after the course and fashion of this sinful world? Are the iniquities of men recorded as

precedents for our imitation? Are they not written solely for our admonition and solemn warning? *Other* precedents are recorded also unto which we should give heed. God has been "known by the judgments that he executeth" in all ages; our righteous Judge, who declared in the holy mount, "I, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

3. *Is the practice sanctioned by the laws of Entailment or Inheritance?*

So they say, and hide their personal responsibility under cover of an inheritance—a curse though it be—which they can not throw off. Recreant Northerners, also, marrying fortunes in slaves, or otherwise becoming slaveholders, wipe their mouths and say, "We have done no wrong; the evil is entailed upon us; we can not help it."

Do they mean, by this, that the views, and spirit, and purpose of the slaveholder are usually transmitted to his children, and live and reign in him? We concede the fact, which is testified by Jefferson and numerous competent authorities. But the Bible does not teach that a child is blameless, who imbibes the spirit, and follows the guidance, and does the deeds of a sinning parent. What mean ye, that ye use this proverb in a Christian land, saying, "The fathers have eaten sour grapes, and the children's teeth are set on edge." As the statement of a fact, it is often true; as an excuse for sin, it is always false and mischievous.

Property, however, can be rightfully bequeathed and inherited. But human beings are not property. They can not be made such by stealing them, or vending, or holding, or giving, or bequeathing, or transferring, in any conceivable way. Now, man-stealing—a capital crime by the law of Moses—originated all the claim to his human chattels which any American slaveholder has ever had. This was clearly shown in the fourth chapter. And we need here only to remind the reader, that no man can convey to another what he does not possess. The father that bequeaths a stolen being as property, commits a great offense; the son who accepts and retains the bequest, hath even greater sin. O, that the sons and daughters of the South would say,

with the young man of Kentucky, "I am a slaveholder's son, and an heir prospectively of slave property; when I become a man, I'll see if this curse can be entailed on me." He did so; and the father released both his son and his human chattels from inglorious bonds.

4. *Can we claim for slaveholding a Providential Sanction?*

Many console themselves in the belief that Slavery, grievous as it is, occurs in the providence of God, and is overruled for good by him who is wonderful in counsel, and excellent in working. Providence brought the Africans here, and has thrown them upon us of the present generation, helpless and dependent. Emancipation is impossible. We can only wait in patience till the same wise Providence shall open some way yet unknown to men. Meantime, their condition is vastly improved in regard to civilization, knowledge, and the hope of heaven. Both they and we must be reconciled to the allotment of Providence.

Alas for the blindness that has happened to our offending Israel. Let God have all the praise of educing good from the evils that men do; but let not men do evil that good may come, and charge God foolishly. When will they cease to ascribe their own wicked deeds to the sovereign providence of God, and say, "We are delivered to do all these abominations?"

5. *Has slaveholding the prophetic sanction?*

Yes, say the commentators, North and South. "Cursed be Canaan," said Noah, by the spirit of prophecy, "a servant of servants shall he be to his brethren." And so it is unto this day. Africans, the children of the accursed, have ever been debased and oppressed; crushed by "their brethren," the party exalted to power and dominion. It is of the Lord that "the Scriptures can not be broken;" we are but fulfilling the declared will of God; "why doth he yet find fault?"

But to this plea there are three conclusive replies. (a.) The curse is misapplied to the Africans; for they, though often debased and servile, are not the descendants of Canaan, but of Ham by other sons whom Noah did not curse. These settled in the land of Canaan, or Palestine, and have ruled rather than served. (b.) The moral law, and not prophecy, determines the moral character of men's actions. They often fulfill predictions of

deeds, both evil and good, without a thought of "the word that went before concerning them." But whether they act with or without regard to Divine predictions, men have their reward according to their own works. The righteous and beneficent, fulfilling his word and will, become "workers together with him" who is "wonderful in counsel and excellent in working." So kings and people may do against the Lord and his anointed the very things which "his hand and his counsel determined before to be done." Are the offenses of the wicked foretold? So also are the woes threatened. The "betrayers and murderers" of Christ exactly fulfilled the words of the prophets and his own. Were they, therefore, without blame? Nay, verily. Peter charges home upon them the guilt of crucifying the Lord of Glory; "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain." (c.) Besides, if God had expressly predicted the enslavement of Africans, where has he called or commissioned Anglo-Americans to do that work of death and destruction? And who can desire to receive such a charge? Who would not rather love to fulfill the promises of grace and salvation to every kindred, and tongue, and people, and nation?

6. *Is the plea of necessity valid?*

Slaveholders plead the necessity of slave labor, because whites can not work in a hot climate; of severe discipline, because no work or subjection can be secured without it; of withholding wages, for they can not afford to pay; of keeping slaves ignorant, lest they learn the way to freedom; of refusing emancipation, lest they turn and kill their masters; of forbidding marriage and the family relation, lest the claims of husbands, wives, and parents should utterly subvert and destroy their own authority and possession. Now, all these and many more necessities do exist, if slavholding must be and continue. But what must a practice be, which requires this plea for its defense?

"Thus spake the fiend,
And with necessity, the tyrant's plea,
Excused the devilish deed."

In the management of his moral government, God never necessitates the commission of sin. But if men sell themselves as

servants of unrighteousness, "drawing iniquity with cords of vanity, and sin as it were with a cart-rope," God will (*it is a necessity of his moral nature*) give them to "eat of the fruit of their own way, and be filled with their own devices."

7. *Does any Divine law sanction slaveholding?* How do we read the *Laws of Love, of Righteousness, of the Social Relations, of Dominion and Subjection, of Recompense, of Restitution, and of Retribution?* Do any of these look with favor on the assumed prerogatives and practices of the slaveholder?

(1.) *The Law of Love*—the second great commandment, like unto the first, on which hang all the law and the prophets—"Thou shalt love thy neighbor as thyself." The "owner" loves his servant *as a slave*; but surely not as an equal human being, a neighbor, a brother; for "love worketh no ill to one's neighbor." Love would not take from a brother all the rights of man.

(2.) *The Law of Righteousness*, which is identical with that of Love; the one requiring right affections, the other right conduct, so that right treatment of a brother is the fruit and evidence of cordial love to him. But if the conduct be unjust and injurious, how can love reign in the heart? "Whatsoever ye would that men should *do* to you, *do* ye even so to them." Would the slaveholder agree that his slaves should *do to him* as he has long *done to them*? The man does not live who would so say, in the fear of God.

(3.) *The Law concerning the Social Relations*; the revealed will of God concerning the rights and duties in the relations which God either sanctions or forbids. We have seen that the slaveholder thrusts himself into an unnatural and sinful relation to his brethren; and thus corrupts or destroys *their* relations also, that he may preserve his own interests and power. How can he answer for this when he stands with them at the judgment-seat?

(4.) *The Law of Dominion and Subjection*. God has appointed among men a right to command, and an obligation to obey. But he has nowhere conferred on any erring mortal arbitrary, absolute, irresponsible power; such as every slaveholder claims, and also exercises at his own sovereign will. We can easily see and condemn the usurpation of the pope, and other absolute mon-

archs. The former, according to a Catholic writer, exercises a government "fundamentally absolute, in which the legislative, judicial, and executive powers are united, compounded, and jumbled together in one and the same hand." Can it be that the "blessed and only Potentate" has authorized such despotism in this Christian land?

(5.) *The Law of Recompense.* Universal conscience agrees with the Bible, that "the laborer is worthy of his hire—of his reward." The slaveholder gives no wages, and denies his vassals' right to receive. What he bestows more than bare sustenance, he regards as a generous gratuity. Thus he becomes an extortioner. The hire of his laborers crieth against him, and entereth into the ears of the Lord of Sabaoth. But now, though man ignores the doctrine of recompense, God will hold it in everlasting remembrance. He will "lay judgment to the line, and righteousness to the plummet." He will "recompense tribulation to them that trouble" the innocent and helpless; "rest to them who are troubled" by the extortioner and the oppressor.

(6.) *The Law of Restitution* runs through the Bible, and is acknowledged in all the earth. Whatever one has taken away from another by treachery or violence, he is bound to restore, in full measure, if not fourfold; and as long as he refuses, he is a persistent robber and spoiler. If restitution is beyond his power, his iniquity may be confessed and forgiven; but he will account himself a debtor to his injured brother forever. But here are millions of people, robbed of all lawful possessions and all rights, and scarcely one in a thousand ever receives or knows restitution. "They are a people robbed and spoiled; all of them are snared in holes, and they are hid in prison-houses; they are for a prey, and *none delivereth*; for a spoil, and *none saith, RESTORE.*" And now, "Who among you will give ear to this?" It is the word of the Lord by Isaiah, (chap. xlii,) "who will hearken and hear for the time to come," and cease to "rob the poor and oppress the afflicted?" "For the Lord will plead their cause, and spoil the soul of those that spoil them." Let us then solemnly consider,

(7.) *The Law of Retribution.* "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men;"

and falls upon the transgressors in this world or another, *without respect of persons*. The momentous inquiry in the case before us is, *which party is the guilty one in the sight of God; the enslaver, or the enslaved?* Those who had never injured us, or we who have stolen and enslaved them? Not they, but we, are perpetuating injustice, oppression, extortion, inhumanity, and the turning away of the needy from his right; crimes standing high on the catalogue of men's deeds of wickedness; crimes most fearfully denounced in God's word; crimes signally punished in all past ages, "when God arose to judgment to save all the meek of the earth." On us, therefore, will fearful judgment come (if repentance and restitution do not avert it) when God shall again say, "For the oppression of the poor, for the sighing of the needy, *now* will I arise; I will set him in safety from him that puffeth at him; the day of vengeance is in my heart, and the year of my redeemed is come." O, that the long-suffering of God may be our salvation from the day of wrath.

(8.) *Does our Lord and Redeemer grant indulgence to the slaveholder?* How, when, where? By his Spirit, his example, his word, his sufferings endured for all, or by his power and dominion? He came to "preach deliverance to the captives, to heal the broken-hearted, to set at liberty them that are bruised." He died and rose, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." His own dominion over his willing people is "righteousness, and peace, and joy in the Holy Ghost." They are all one in him; and he accounts good or evil done to the least of them as done to himself. This he will make manifest to the assembled universe, "when he shall come in his glory, and all his holy angels with him," to "sever the wicked from among the just" forever.

Such is the character of our Lord and Redeemer, "God manifest in the flesh;" and "as he is, so are we (his devoted followers) in this world." But *Christian* slaveholders can "smite with the fist of wickedness" even their brethren in the Lord, "exact all their labors, bind heavy burdens, and refuse to let the people go" to serve him. "Is Christ, therefore, the minister of sin," as represented by his friends? Is he an oppressor, a tyrant, a cor-

rupter and destroyer of the souls for whom he died? God forbid.

O, that Christians would "cease to pervert the right ways of the Lord," and to cause the enemies of the cross of Christ "to blaspheme that worthy name by which they are called."

VI. THE LEGAL SANCTION CONSIDERED.

JUDGED by the principles and teachings of the Bible, we have learned that slaveholding is "a heinous crime; yea, an iniquity to be punished by the judges." But still its advocates contend, that "the laws of the land" may authorize and sanction it, by which it becomes a righteous and honorable practice. This is the avowed sentiment of nearly all individuals and parties who are in any way concerned in the administration of our civil government. Indeed, it is the almost universal opinion of our people, that "Slavery is the creature of law;" that in nearly half our states it is "a legal institution;" that the government and people of the Union are bound, by the public faith, and "the compromises of the Constitution," to respect and defend "the vested rights of slaveholders." And it must be conceded that our Government, in all its departments, *does practically sustain* the right of existing slaveholders to hold property in men; does place their conceded rights and interests on the same level with those of all other classes of citizens in the republic.

Thus the practice is in great measure taken out of the sphere of moral and religious questions, and made a matter of state policy or public necessity. So Christians and ministers of the Word leave the whole subject with Cæsar; and obey the laws of the state, however unjust.

But have the people of this land come to believe "the lowest lie of the infidel Hobbs," namely, that "the law of the land is the supreme rule of right?" Let us see. No man is higher authority in the case than Henry Clay; no other has had half his influence in shaping national legislation on the subject. Hear him, therefore: "I know there is a visionary dogma, which holds that negro slaves can not be the subject of property. I shall not dwell long on the speculative abstraction. That *is* property which the law

declares *to be* property. Two hundred years of legislation have sanctified and sanctioned negro slaves as property." Other men of vast influence in Church and State have been equally bold and explicit. When Seward referred legislators to a "higher law," which human laws can not annul, Daniel Webster could scout it as a specter, "hung up somewhere between the heavens and the earth." And Professor Stuart could write: "There is a higher law, they say. But I ask, who has discovered and determined such a law." Many eminent theologians have asserted to the same effect, warning men not to interfere with the decisions of the constituted authorities, even by protest or argument.

Thus it is claimed, that, when positive law sustains slaveholding, it is right politically; that such law gives the slaveholder authority, and clothes him with all the powers and prerogatives of an autocrat; and that the simple right of holding men as property, includes, of necessity, the traffic in all its branches, and with all its horrors. Clay asserted this also; and it is well known, that the inter-state slave-trade is held to be as lawful as any other commerce. And although we have a law denouncing the foreign trade as piracy, no wonder it becomes a dead letter, while our legislation sustains the same abomination in every other form.

That civil government does, in fact, sustain slaveholders' rights, so called, is beyond question. It is so in all the slaveholding states. It is so, to a great extent, in the Federal Union. The statutes sanction the property claim, although statute law has never *originated* or *established* that claim in any one state. The power of the nation is summoned to deliver the fugitive to his "owner." The judicial tribunal delivers him up to his tormentors, saying, "the law allows it, and the court awards it." Thus the State or Government throws its shield of protection over the slaveholder, as the owner of men, securing to him his property, authority, and sovereign power. Thus it sustains several hundred thousands of extortioners and oppressors, under institutions based on the acknowledged equal rights of all men. A republican government, defying all despotic power, abjuring even the shadow of monarchy or aristocracy, submits itself to the most odious monopoly and usurpation on the face of the earth.

The great moral interests of the whole nation are brought under the control of a very small minority of the people—an oligarchy ruling nominal freemen with a rod of iron.

The Federal Constitution has been pressed into the service of the slaveholders from the beginning. Had we space it were easy to show, that it is for that end falsely interpreted, tortured, and perverted from its true and obvious intent; that its letter and spirit throughout support the freedom and equal rights of "all the people" of these United States. If this be so, our pro-slavery laws and decisions not only contravene the universal moral law, but subvert the foundation of our own rights and liberties. But if the Constitution, on the contrary, be itself pro-slavery, then, indeed, is our error original and fundamental; freedom and righteousness are enthroned in profession, but enchained or exiled in fact; our boasted republic is a sham, and our independence a mockery of the hopes of an enslaved world.

But we must bring this arrogant assumption of power by a human government to the ordeal of conscience and the Bible. Can civil rulers enact laws irrespective of the Divine law, or in direct conflict with God's revealed will? Can they innocently violate, or justly authorize others to violate, any enactment of Jehovah? Can they make a law of theirs higher than his? Can they repeal, annul, or pour contempt upon his law, written by his own hand on tables of stone, and on fleshly tables of the heart? Can they "sanction," authorize, "sanctify," or make just and right, man-stealing, extortion, "merchandise in the bodies and souls of men," and whatever act of oppression is involved in slaveholding? Is any such enactment a law, which either God or man is bound to respect? We appeal to the Ruler of the nations, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is my defense, and my God is the rock of my refuge."

The advocates of legal supremacy can not object to this criterion; for none are more clamorous than they for implicit subjection to "the powers that be," because those powers "are ordained of God," to whom all "must needs be subject, not only

for wrath, but also for conscience' sake." Does the Bible, therefore, give to civil rulers any warrant for legalizing the practices of the slaveholder?

Numerous proofs of the following propositions will readily occur to every reflecting reader of the sacred volume, and furnish a conclusive reply.

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will;" often, in his wise and righteous providence, "setting up over it the basest of men;" using tyrants as a sword in his own hand, to punish or correct an offending people.

His universal requirement of rulers is, "that they be just men, ruling in the fear of God," holding them to a strict account for the perversion of their power and authority.

He forbids injustice, partiality, oppression, and all iniquity in rulers, still more vehemently than in their subjects.

He has signally punished the rulers of many nations, who, like Jeroboam, sinned and made their people sin, dashing them in pieces like a potter's vessel.

By his word and providence he has shown his approbation of those who refused to obey the unjust and impious mandates of ungodly rulers.

When rulers give a legal sanction to any iniquity of the people, the latter are not thereby justified or excused in the sight of God. Both are guilty confederates in rebellion against him.

Jehovah, therefore, has never given to civil government a right to "decree unrighteous decrees, to turn away the needy from judgment, and to take away the right from the poor of his people, that widows may be their prey, and that they may rob the fatherless."

But ours are all popular or democratic governments; and may not *the people* have made laws to sanction slaveholding? They have done so in the letter; but such laws are unjust, and should be regarded as a nullity. Suppose all the white men in the colony of Virginia had been slaveholders. They formed an independent state government; and unanimously decreed, that the slaves they before held individually should be treated as property in all courts of law. This company of slaveholders could not

confer on the body politic a right or power which they had not as individuals. What slaves they had before their union were held "by might without right;" and all their possible legal sanctions are no better.

The conclusion is inevitable, that every political or legal sanction professedly given to slaveholding, is a sinful act of the government and people, in no degree diminishing the crime of individual oppressors.

Says Blackstone: "The law of nature, being coeval with mankind, and dictated by God himself, is, of course, superior in obligation to any other. It is binding all over the globe, in all countries, at all times. No human laws have any validity, if contrary to this; and such of them as are valid derive all their force and all their authority, mediately or immediately, from this original."

Says Lord Brougham: "Tell me not of rights—of the property of the planter in his slaves. In vain you tell me of the laws which sanction such a claim. There is a law above all the enactments of human codes. It is the law written by the finger of God upon the heart of man. And by that law, eternal and unchangeable, while men despise fraud, and loathe rapine, and abhor blood, they shall reject with indignation the wild and guilty fantasy, that man can hold property in man."

Ah, sinful nation, Church, people;—laden with iniquity, a seed of evil-doers, children that are corrupters. We have forsaken the Lord; we have provoked the Holy One of Israel unto anger; we have gone away backward. If we despise the cause of our enslaved brother when he contendeth with us, what then shall we do when God riseth up? and when he visiteth, what shall we answer him?

HEBREW SERVITUDE,

AND

AMERICAN SLAVERY.

A vast majority of the American people turn, as yet, to the Bible as the ultimate authority in every question of morals. The public sentiment of the country cannot be arrayed, as yet, in opposition to an undisputed injunction of the Word of God; nor can any immoral practice be successfully resisted, until it can be clearly shown that it stands condemned by the Holy Scriptures.

Hence the untiring efforts which are made by the friends and supporters of American slavery to find in the Bible a warrant for the system, or, at the very least, to prove that God has not there expressly condemned such an enslaving of man. It is therefore of the utmost importance that the actual teachings of the Bible upon human servitude should be candidly examined by all, for this fearful question of American slavery will in the end be determined by the verdict of God's own Word. If Southern slaveholding is condemned as a sin, when judged by the authority of the Bible, the public sentiment of this nation will demand and certainly obtain its removal. If, on the other hand, it may fairly claim the sanction of the Bible, or, if it can even escape condemnation by a candid exposition of its teachings, then we think

2. HEBREW SERVITUDE, AND

this system of bondage is impregnable, except it be overthrown by revolution and the shedding of blood, or, unless the authority of such a Bible should be utterly rejected; and the churches thus expounding a revelation from God, should be forsaken as false.

The chief and only effectual support of slavery in this country, is found in the belief of the masses of the people that it is either sanctioned by, or at least not condemned by the Scriptures; and this conviction has been produced, and is most watchfully strengthened and guarded, by nearly the whole religious influence of the land.

To rescue the Word of God from the hands of those who have compelled it into a defence of oppression, and to show that its authority demands freedom for all men, and allows property in none, is the first work of the friends of the slave. If successful in this, the triumph is sure, but failing in this, it will be found impossible by any other method to arouse the public conscience.

If in the Word of God there can be found any warrant, defence, or apology for the American slaveholder, it must be in the laws and practice of the Hebrews, under the Mosaic dispensation. If in that commonwealth where God Himself was the law-giver and ruler, He established, approved, or permitted such a system of servitude as prevails in a portion of our own country, it will be found very difficult to convince the people of its wrongfulness now, by any arguments drawn from a consideration of the remoteness of that period, the different character of the Jewish people, or the progress which society has since made, or the additional light and knowledge which we enjoy. If God, at any time, and to any people, permitted such a system, with his special sanction, the masses of the people, we may well fear, will

be slow to believe that it is positively forbidden in this age, and to the American people.

In the hope of being instrumental in shedding some light upon the teachings of the Bible, this tract has been prepared, in order that the reader may see at a glance the points of resemblance, or contrast, between the servitude allowed by Jehovah among the Hebrews, and the slaveholding system of the United States.

It will be seen first of all that American slavery rests for its basis and starting point, upon a principle or assumption entirely different from the radical idea of the Hebrew servitude, and springing from two germs or ideas, thus distinct in nature, they could no more become similar systems, than a kernel of wheat could produce a bramble, or the thistle-seed an oak.

If we can once fix clearly in our minds, this essential difference of nature between these two forms of servitude, we shall perceive that each is the natural outgrowth from its own root, that there are really few points of resemblance between them, that they present almost nothing in common.

The whole structure of the Hebrew servitude, is reared upon the single idea that the servant is a man, simply owing labor for a limited period to his fellow-man. The whole Hebrew code is constructed upon this idea. It contemplates throughout a *man* as the object of its legislation, and contains not a single provision which deprives the servant of one essential right or privilege of the immortal human being. Not one of its enactments is suitable for a mere brute or a thing. The *manhood* of the servant is never overlooked.

Our own slave code starts from, and proceeds throughout upon the exactly opposite idea, that the slave *is not a*

man, but a brute, without rights, a mere piece of property, without personality in law. *In theory*, it regards the slave not as an immortal, free agent, accountable to God ; not as a man, but, with almost no exceptions, as a mere chattel, having either no power or no right to will, and responsible to the owner alone. The Hebrew servant then was a man, and deprived by law of no right whose loss would make him less than a man. The American slave, on the contrary, is not a man, but a mere chattel, a piece of property, to which the law carefully forbids every privilege, the granting of which, would be an admission that the slave is a man. Slavehood and manhood are by the theory of Southern laws, the opposite of each other.

The writer knows of no exception to this rule in favor of the rights of the slave; but by a refinement in cruelty, the poor victim is sometimes recognized by the law as a person, in order that the State may *put him to death*, as a man. From these two opposite ideas of manhood and brutehood, or chattelism—let us now trace some of the leading provisions of the Hebrew bond-service, and the American slave code, and observe how they correspond throughout to the leading idea of each. One code is suitable for the regulation of a man, only, the other is applicable to a brute, a thing, but not to a human being. That the contrast may the more distinctly appear, some of the principal provisions are presented in parallel columns :

HEBREW LAW.

SLAVE CODE.

| | |
|---|--|
| The Jew was forbidden, on pain of death, to steal ; that is, seize a man by force | The whole system of American slavery rests upon the stealing of men, |
|---|--|

HEBREW LAW.

as a slave, or hold him after he had been stolen by another.—Ex. xxi: 16.

The Jew might purchase a heathen, and might hold him to service, *not as property, for a limited period, viz: until the Jubilee; but by circumcision, he was, by law, placed within the national covenant, by law, he was instructed in the same manner as the Hebrews themselves, and he could at any moment, by embracing the Jewish religion, become invested with all the rights and privileges of a Hebrew; and, under no circumstances could he be sold.* The Hebrew servant as a man, was trained for usefulness here, and by careful religious instruction, for happiness hereafter.

SLAVE CODE.

or the holding of them after they or their ancestors have been stolen by others. By the Hebrew law, therefore, every slaveholder in the South, has incurred the death penalty. He has either stolen men, or they are found in his hand.

The American slaveholder buys the slave, not as a man, but as mere property, as he would a horse; he is not held to service, but *owned*; not for a limited period, but for life; he is not instructed but shut out, by law, from all means of improvement; he can in no manner obtain any rights of an American, and he may be sold and resold, at pleasure. The American slave is held as a brute, in brutal ignorance, by *the laws*, and is shut out from all correct knowledge of God or the way of salvation.

HEBREW LAW.

The Hebrew servant, as a man, was entitled to marriage, and enjoyed the society of wife and children, from whom he could not be separated, and he, therefore, lived as the head of a family, according to the appointment of God, and was held responsible for the proper performance of family duties.

The Hebrew servant was guarded, by law, against all cruel treatment, so that if his master struck out an eye or tooth, or (by inference) otherwise maimed him, he went out free.

The Hebrew servant could become the owner of property, and could in some cases become the heir of his master's estate, and in

SLAVE CODE.

The slaves are allowed no marriage, nor family, nor wife, nor children, nor home, in any proper sense of these terms, nor in any sense in which horses cannot be said, to have families, wives and children. In both cases it is the brutal relation and not the human; and a slave is not considered capable of adultery, even though a church member; any more than a horse. Their offspring are bought and sold precisely like the young of cattle. They are CATTLE by law

The slave is exposed to every variety of cruelty and torture, at the will of the master, and the law sanctions any punishment, even death if deemed necessary, to subdue him.

The slave is forbidden by law, to own anything however trifling, nor can he inherit any property from another; the law considers

HEBREW LAW.

both cases his manhood is recognised.

The Hebrews were positively forbidden to arrest the fugitive slave, or return him to his master. Judea was by constitutional law, made an asylum for the oppressed forever.—DEUT. xxiii: 15, 16.

By the Hebrew law, there was, at stated periods, universal emancipation of all the servants in the land, and thus periodically the whole system was broken up.

Hebrew servitude was a system designed for, and operating upon men.

Fundamentally and entirely distinct and even opposite to each other, there is not only no possibility of justifying American slaveholding from the Hebrew servitude by reasoning from the one to the other; they admit not even of comparison, but only of being contrasted feature

SLAVE CODE.

him a brute, incapable, like an ox, of inheritance or ownership.

Our own fugitive law, in express violation of God's Law, commands the seizure and return of the escaping slave, and converts our whole national soil into a hunting ground for the master, and every citizen into a hunter of men.

American slavery resists every effort of emancipation, and claims perpetual ownership in the slaves, as not men, but brutes, or chattels only.

The slave code is contrived for the security of property, for things and brutes, and not men.

with feature—one treats only of men, the other only of brutes and chattels.

To attempt, therefore, to defend American slavery from the Bible, is utterly to misrepresent the spirit and intention of the Hebrew Constitution, and to charge the Creator and Redeemer of man, with establishing a code of laws for the purpose of crushing to the condition of a brute or chattel, the immortal creature, which he made in His own image, and this is a libel upon God. Did Christ die for beasts or chattels? Did he shed his blood for the redemption of a piece of property?

THE END.

NOTICE.

AM. REFORM TRACT AND BOOK SOCIETY, }
 No. 28 WEST FOURTH STREET. }
Cincinnati, August, 1859.

This Society had its *origin* in the fact, that American Slavery was receiving no adequate notice from any of our national publication societies, and its first issues accordingly consisted largely of faithful yet calm discussions, of that sin.

But this is not all its work. It is a CHRISTIAN TRACT SOCIETY. The list of publications comprises, besides the Tracts and Books on Slavery, a series of twelve Tracts on Infidelity, admirably adapted to meet its present subtle forms; also, Books and Tracts, on intemperance, Sabbath-breaking, extravagance in dress, specific Christian duties, and Christian biography. The Society sends out monthly twelve thousand of the Christian Press, to friends and patrons.

The Society has Thirty Books and one hundred Tracts on its catalogue. There is an urgent call for more to lead the public mind and meet the demands of the day. These will be added as fast as funds are provided.

G. L. WEED, *Secretary and Treasurer.*

AMERICAN REFORM TRACT AND BOOK SOCIETY.
 CINCINNATI, OHIO.

ON SLAVERY.

There is no escaping from the fact that one-seventh part of the people of the United States are slaves, and endure all the degradation and misery which are inseparable from a state of slavery. There is the fact! Look at it! Think of it. Is it your duty to consider the matter? They are your fellow-men, your fellow-countrymen, native Americans, many of them, doubtless, your fellow-Christians. Slavery constitutes a leading element of our social condition, and a prominent element of our national character. It is now so conspicuous, that no person on the globe, who knows anything about our country, can think of us, without having slavery as a part of the image, before his mind.

We cannot keep it out of our own thoughts—it will agitate us, if we do not agitate it. Slavery controls our social life almost as absolutely as it controls our government. We can hardly vote for a single candidate, for any office whatever, from a President to a Pathmaster, without raising some question about slavery. Hardly a religious congregation, North or South, can choose or accept, or part with a pastor, without having his mind exercised on some point connected with slavery, nor without virtually forming a decision about it. Experience, for the last twenty years, clearly shows that, as slavery grows with the increase of slaves and of slave

territory, as slaveholding States multiply, and as slaveholders acquire constantly a more complete control of the government and general church-polity of the country, it is more and more impossible for us to live and not consider and act upon this question.

Is it not plain that there is a providence in all this? We have a duty to perform, we are loaded with responsibility for our enslaved brethren, as well as for our kindred who hold slaves, and so Heaven has righteously decreed that we *shall* think and act upon it. Truly, we ought not to avoid the subject. It is unworthy of Americans to shrink from inquiry as to our condition, our prospects, and our duty. Let us meet the subject like men. Truth will not harm us—certainly not if we obey it. Shame on the man who thinks or admits that the free institutions in which we glory, cannot stand the test of truth and free inquiry.

What is a slave?

A slave is a person held in slavery. We are never to forget that the slaves are human beings. Their black complexion and degraded condition often incline us to overlook this fact. We talk about the African race, but the slaves are of the human race. If all other proofs were set aside, the unmistakable evidence that they partake in the consequences of Adam's fall, would settle the question. God selected their ancestors as one of the four men who were preserved in Noah's Ark, to repeople the desolated earth, after the deluge, and Jesus Christ came to seek them among the lost sheep for whose salvation he laid down his life. They are our brethren by descent from the same parent, by being found in the same general depravity, and by sharing in the mercy of the same Savior. To deny the brotherhood of the slave, is to adopt the principles of the priest toward the man

among thieves ; it is to possess the spirit of Cain, who would not be his brother's keeper ; it is to deny God our Maker, and Christ our Savior. The people of the United States are precluded by their Constitution, from denying that negroes and even slaves are men, because it is required that they shall be numbered in the census, and reckoned in the apportionment of Representatives, as "three-fifths of all other PERSONS." The slaveholders cannot raise this question, because they govern the country through this representation of slaves, as persons.

There is great meanness, as well as cruelty, in most of the discussions about race, by which people too often try to quiet their consciences in neglecting to consider this subject. The slaves are poor, they are dependent, they are subjected, they are helpless, and it is cowardly to taunt them with that which they cannot help. "Who-soever mocketh the poor reproacheth his Maker." It is a fearful thing to reproach God. Consider also that the people of color are generally very sensitive on this subject. Every indignity, or unkindness, or injury they experience, is like thrusting at an old sore, which has become preternaturally irritable by prolonged suffering. A large part, it is believed, a clear majority of the persons now held as slaves, are of mixed blood, and so partake of the pride of the Caucasian as well as the sensitiveness of the African blood ; and, it is taught by physiologists, that this mixed race have the keenest sensibilities in the world. If we would make the case our own, or consider how tenderly we treat other classes, who are poor, sick, bereaved, or oppressed, and not by their own fault ; and then, realize that the slaves do not suffer less by being used to it, but are even more sensitive to every injury the longer they endure it—we shall then take up the subject in a proper view.

Slavery is not a natural relation, nor does it exist by any natural right, but can only be created by positive law—so all writers and all courts hold. If a man is lawfully a slave, it is because the law has made him so. We must, therefore, go to the law to find what slavery is by law. And here we find that the essential element is ownership of the person. A man's wife or child is not his slave, although they are his own; the law gives him a property in their society and their services, which he may sue for in the courts, but not in their persons. The slave is his property as a chattel, in the same sense as his horse and his gun are property. Slavery, then, is human chattelhood. The law makes it this and nothing else. Take this away and you destroy slavery. You may substitute any other form of dependence or servitude, worse or better, but it is not slavery. The law of South Carolina gives an express definition: "Slaves shall be deemed, sold, taken, reputed, and adjudged in law, to be chattels, permanent in the hands of their owners and possessors, and their executors, administrators and assigns, to all interests, constructions and purposes whatsoever." And the law of Louisiana terribly describes the necessary legal consequences that flow from this condition of chattelhood: "A slave is one who is in the power of a master to whom he belongs. The master may sell him, dispose of his person, his industry and his labor; he can do nothing, possess nothing, nor acquire anything but what belongs to his master." It is surprising how unreasonably and pertinaciously many people keep the real thing that constitutes slavery, out of sight, when they talk about slavery, or apologize for those who practise it. If they would have this thing before their minds, there is not a human being on earth who would not pronounce it "a stupendous wrong."

It is the plain intention of these laws to deprive the slave of every personal right, and to dehumanize him. There is no other despotism on earth which takes away all the rights of its subject. The abstract principles of the old Roman law are here carried to the extreme, without any of the actual limitations which obtained in Rome by the fact that the slaves were not regarded as a distinct race, could be made valuable by education, could be freed without restraint, and they or their children could become citizens. There is no other slaveholding country which completely annihilates the rights and hopes of the slave. In the Spanish colonies, the slave has a right to obtain property and purchase his freedom. The American slave cannot even sue for the freedom that has been given him, but is dependent on some white person to sue in his behalf, so that there may not be even an implied acknowledgement that the slave has rights. There are, indeed, certain laws prohibiting the maiming or murdering of a slave, "unless by moderate correction," but these laws are designed chiefly for the protection of the property, or to preserve public morals, (like our laws against cruelty to animals), and they are of little practical use, because no colored person can testify against a white man, and the cruelties to slaves are, of course, committed on isolated plantations or in dwellings where none but slaves are present. There are some cases of white persons punished for wounding or murdering other people's slaves, but no known case of a slaveholder hanged for the murder of his own slave. A solitary case of execution was lately reported in a Southern paper, but it was expressly stated that the hanging was on account of some special circumstances in the case.

There is this difference between cruelty to an animal and cruelty to a slave—that the slave is known to be a

human being, whose will is capable of rising higher and higher in resistance to unjust power, while slavery requires, that he should be brought into absolute subjection to the will of his master. If a man has an unruly ox, or an unmanageable horse, it harms no one but himself ; but the whole slaveholding section would be convulsed if it should be known that there was a single slave who could not be subdued. Hence the measure of excessive punishment, or cruelty to a slave, is not the amount of torture inflicted, or the barbarous methods employed ; nothing is excessive or cruel, provided it is necessary, in order to subdue a refractory slave. It has been expressly decided by the courts, that the services of the slave " can only be expected from one who has no will of his own, who surrenders his will in implicit obedience to the will of another ;" that " such obedience is the consequence only of uncontrolled authority over the body ;" and that " the power of the master must be absolute, to render the submission of the slave perfect." [2 Dev. N. C. Reports, 263.]

Although the laws thus deny the rights of human nature to the slave, the passions of lust and of vengeance, are not to be controlled by these enactments. People are provoked by the disobedience or carelessness of a slave, who would feel ashamed to be thrown into a rage by the waywardness of a horse. Those who are conversant among slaveholders, find them always a peculiarly irritable race, easily thrown into a towering passion, or rendered frantic with rage, even towards their equals in society, and especially towards mechanics and laborers. This is because their passions are accustomed to be excited towards their slaves, and to be allowed their full scope of gratification without restraint. Unless human nature is annihilated in slaveholders as well as in slaves,

it is impossible but that the carrying on of such a system of slavery, over fifteen States, and three millions of enslaved persons, must be attended by an indescribable amount of cruelty, beyond what can possibly exist in any other state of society on earth.

The correctness of this inference is proved by the care which is taken to prevent the exposure to the world of the actual condition of things on the plantation. No man is allowed to explore those terrible secrets ; to make inquiries on the subject in a slaveholding State, would be dangerous ; unless the person inquiring will either take the word of the master as true, or otherwise show himself a friend of the system. The condition of French exiles in Cayenne, or a Russian prisoner in Siberia, is not so concealed as that of slaves on the plantation, from the scrutiny of the world, or the censure of public opinion. The manner in which slaves who run away, are described in the newspaper advertisements, reveals something. The Presbyterian Synod, of Kentucky, in 1834, testified that "brutal stripes, and all the varied kinds of personal indignities, are not the only species of cruelty which slavery licenses."

It has been proved, by competent witnesses, that slaves are whipped with incredible severity ; are fastened down to the ground and whipped ; are hung up by the wrists, or even thumbs, and whipped ; are flayed with the lash, and then washed down with brine or red pepper-water ; are flogged, daily, for many days in succession ; are flogged beyond measure, and kept to die unattended ; the son is compelled to flog his mother that bore him, the husband to flog his pregnant wife, the lover his mistress, in order more effectually to humble them ; they are cropped, their teeth drawn, their noses slit, their fingers or toes cut off ; they are branded on the cheek or breast,

with hot irons ; made to work, loaded with iron collars and chains ; compelled to stand and have knives thrown into their flesh, and then to draw out the knives and return them to their tormentors, or to have the snapper of the driver's whip cut out bits of skin and flesh from their bodies ; to eat and drink the most disgusting and unnatural substances, to endure hunger and thirst, and nakedness and cold ; to be confined in postures that forbid sleep ; in short, it is hardly possible for the imagination to conceive so many forms of cruelty as have been invented and applied by the diabolical cruelty which slavery must necessarily engender. Said the North Carolina Supreme Court, in the case referred to : " We cannot allow the right of the master [to punish] to be brought into discussion in the courts of justice. The slave, to remain a slave, must be made sensible that there is no appeal from his master. The danger would be great indeed, if the tribunals of justice should be called on to graduate the punishment appropriate to every temper and every dereliction of menial duty. No man can anticipate the many and aggravated provocations of the master, which the slave would be constantly stimulated, by his own passions or the instigation of others to give ; or, the consequent wrath of the master, prompting him to bloody vengeance upon the turbulent traitor—a vengeance generally practised with impunity, by reason of its privacy." In establishing a relation the most provoking to human nature, the practice of cruelty is practically almost unrestrained.

It is to be borne in mind, that mere law cannot make a man a slave ; it can only enact that he shall be a slave. Nature makes no slave, but the law takes him and puts him, as raw material, into the hand of a master, to undergo the process of manufacture, by which he is made

an actual slave. And this process is the great wrong of slavery—the subjugation of the will—the annihilation of the moral power of the soul, wherein consists the radical distinction of man, as accountable—the essential image of God, which remains to our fallen nature, whereon rests the guilt of murder—“for in the image of God made he man.”—GEN. ix: 6.

The act by which a man is transferred into a slave, is called “Overseerism,” because overseers are special practitioners of it; but, every slaveholder is obliged to learn it more or less, and to practise it if he lives surrounded by slaves. Said the Court, in the above case: “This dominion is essential to the value of slaves, as property, to the security of their master, and the public tranquility is greatly dependent on their subordination.” The slave has no legal right of will, and the business of the overseer is to suppress even the natural desire to will—to eradicate the vitality of the moral nature, so that it may never even attempt to rise from its prostration. The bodily tortures which savages inflict and endure without shrinking, the sufferings and triumphs of martyrs, prove that the spirit of man, when free, is capable of rising above almost every degree of physical suffering, while the will is unbroken. The first lesson in slavery, is the crushing of the will, so that it may never again re-assert its existence as an emanation from Deity. What language can describe the torture of the soul, through which a man must pass before he is made into a slave? It is this amputation of the will, which old Homer refers to, where he says—

——— “Whatever day
Makes man a slave, takes half his worth away.”

A few years ago, all Europe was horror-struck with the story that a youth named Casper Hauser, had been

kept for twenty years, from his birth, in a state of absolute seclusion, so that not one of his powers or faculties had grown beyond those of infancy. The jurists taxed their learning for a definition of the crime, of thus swaddling the life and powers of a human being, as the Chinese beauty bandages her feet, to suppress their natural development and expansion ; and they called it the "crime against the life of the soul." Whether the story of Casper Hauser is true or false, the definition aptly describes the guilt of those who exercise the functions of slavery, in subduing the will of a man until he is made into a slave. To be thus despoiled of manhood, to long for its restoration ; to be conscious that it is the work of a fellow-man, feeling power and forgetting right, is doubtless the crowning misery of the slave.

Not only the laws, but even the moralists and religionists of the South, are compelled to recognize the practical annihilation of that voluntary principle in the soul of the slave, wherein consists his responsibility to the laws of God. Everywhere, the will of the master is considered a valid excuse for the slave. Hence the churches do not require slave parents to bring up their children in the nurture and admonition of the Lord, or slave children to honor their father and mother, or obey their parents in the Lord, or slave husbands to cherish and honor their wives, or slave wives to submit to their husbands in the Lord, or slave ministers of the Gospel to go and preach as the Spirit of God may lead them, and his providence open a door of acceptance, for the Word. Its moralists argue that slaves have no right to complain at being separated from those they love, for they know the liability of their condition, and have only themselves to blame for having formed such attachments—thus professedly subjecting every natural affection of the human

heart to its iron hand. Its churches have no censures for those who sell their slaves under any pressure of necessity or convenience, even if the slaves sold are members of the same society, and have just partaken of the same holy communion with their master. No slave is excluded from fellowship, because living in a connection which is not hallowed by lawful marriage—for there is no such thing as lawful marriage to a slave. Nor is it held to be adultery, when a slave who has been sold to a great distance from husband or wife, forms a new connection of the same kind with that which has been broken. Slaves are customarily advertised for sale with the recommendation that they are pious, are exemplary Christians, are exhorters or preachers, and the like. Now if you ask any religious person what made him a Christian, he will tell you it was the Spirit of God in him, or Christ within him, the hope of glory, and that his body is the temple of the Holy Ghost. He who should sell a slave decorated with earthly jewelry, would be sure to sell the jewels with the body; and so he who sells the slave at a higher price for his religion, sells with his body the soul that has received the Holy Ghost, and, Judas-like, fills his purse with the price of his Savior. The general withholding from the slaves of the power to read the Scriptures, and the careful protestations of religious bodies that in promoting Christianity among slaves, they employ only “oral instruction,” is an admission of the comprehensive sweep of slave law. “The Bible is the religion of Protestants,” but slavery has reduced Romanists and Protestants to a level. Hundreds of thousands of dollars have been spent in giving the printed Bible and the means of mental cultivation to a handful of people in the Sandwich Islands, as the indispensable means of giving efficacy to the Christian faith among them; while the religious world is exulting in the

extension of a system of measures for Christianizing the slaves, by withholding the Bible, putting out the eyes of the intellect, and forbidding the means of intellectual improvement. Is it right for any of us to sit still and allow such a system to continue and grow, in our own country, without one word of remonstrance, or one effort to bring about its extinction by such means as God has furnished, and the Gospel of Christ?

Slavery not only annihilates the rights and extinguishes the soulhood of the slave; it destroys also the liberties of the slaveholder. No man can be free in a slaveholding community. To allow freedom of the press and of speech, freedom of public assemblies and public orators, freedom of conscience and of religious action, is wholly incompatible with the continuance of slavery, and is not permitted in any slave State of this Union. In the outbreak of the American Revolution, Lord Chatham said, in Parliament, that he rejoiced at the resistance of Americans, because three millions of people in America who were willing to be slaves, were enough to endanger the liberties of all the rest. The slaveholder may make any use he will, of his slave property, in the way of degradation and debasement, but he cannot render his slave serviceable by entrusting him with arms, or by giving him the care of his plantation, or by teaching him to read and write, and keep accounts as a clerk, or by fitting him, as the Romans used to do, for an amanuensis or a scrivener, or a teacher of his children. He cannot stimulate the industry of the slave by securing him a share of his own earnings, for the benefit of himself or his family. Much as intelligence, and morality, and religion increase the productive capacity of a man, the slaveholder is prohibited, either by law or the fear of such violence, from thus enhancing the money value of

his property, by the means of cultivation which alone make men intelligent and pious.

Neither the slaveholder nor the preacher, nor any other person, is allowed to question the rightfulness of slavery, or of any of its incidents. If a man should by any means be convinced that slaveholding is the life of slavery, and that the better man a slaveholder is in other respects, the more his example supports the system, that no man can be made to hold slaves but by his own act, as no man can be made to worship an idol but by his own consent, or by any reasoning should be brought to feel it his duty as a Christian; at the peril of his soul, to give freedom to his slaves—he is not allowed by law to do it. By a peculiar refinement, he is punished for doing it, not only by a fine or imprisonment, but more diabolically by seeing the slave he has emancipated, diabolically despoiled of his newly found freedom, seized by the sheriff and sold to the highest bidder, as a slave forever. Thomas Jefferson left it in his will, as a dying request to the Legislature of his idolized Virginia, that his slaves (some of them said to be his own offspring) might be allowed to be freed and remain in the place “where their families and connections are;” but the request was denied, and the slaves were sold.

It is the law of Christian fellowship, that all who love the Lord Jesus, are members one of another, and that when one member suffers, all the members suffer with it. Hence the thrilling of that cord of sympathy which has been felt in all ages of the church, toward those who suffer for conscience sake, or who are deprived of the freedom of worshipping God and obeying the commands of Christ. Witness the recent meetings and the intense excitement throughout the Protestant world, in regard to the case of Francisco Madiari and his wife, imprisoned

in Tuscany, for the crime of reading the Scriptures. Both the slaves and the free people of color, in the slave States, live in a constant state of persecution. They can not learn nor teach the Scriptures without being exposed to stripes, they cannot meet for worship, nor to preach and hear the Gospel as their religion dictates. All their attempts at self-cultivation or to educate their offspring, are repressed, by a despotism more ubiquitous and all-pervading than it is possible for the Austrians to exercise in Italy. The essence of spiritual despotism and persecution lies in the enforcement of laws, in that of Virginia, that "any free colored person who undertakes to preach or conduct a religious meeting, by day or night, may be whipped not exceeding thirty-nine lashes, at the discretion of any justice of the peace." The pious Christians of the South, of the North, of the whole world, are themselves aggrieved and oppressed by such enactments; and when they see their fellow-Christians dragged from the house of prayer to the calaboose, or writhing under the lash for the offence of the Cross, must sympathize with them, and feel that they themselves, their religion, and their Savior, share in the cruel persecution.

Atrocious as are the statutes forbidding the master to free his slave, and making even the attempt an offence punishable by fine or imprisonment, there is one feature of the laws in the slave States still more abominable; it is that which perpetually watches for opportunities to enslave the free. The legal presumption in those States is that every colored person is somebody's slave, and if found going at large, that he has run away, and ought to be captured and sent back. Hence any person may seize and detain him, unless he carries in his pocket the legal proofs of his freedom; he is advertised, and if any owner appears to claim him, he is delivered up as a slave, or if

no owner comes, he is sold for his suit fees, and so is made hopelessly a slave. Any emancipated slave may be seized by the sheriff, and sold. In the year 1776, a number of Quakers, in North Carolina, became so impressed with the wrongfulness of slavery, that they emancipated their slaves, one hundred and thirty-four in number. There being then no law to prevent it, the Legislature passed an act requiring the County Courts to sell these persons, and when the Supreme Court declared the sale illegal, the legislature passed another act, confirming the title of the purchasers, and so they and their posterity are slaves still.

It is still an aggravating consideration that all this terrible legislation owes its force and terror entirely to the cowardly submission of those who live under it. The sole pretext for its necessity is that slavery cannot be upheld without it. Only let Christian people receive the doctrine that slavery itself is wrong, and that there can be no obligation on any man to support it, and then let them act according to the dictates of conscience and the obvious rules of Christ's kingdom, and those unnatural laws are instantly paralyzed. A solitary individual, or a few scattered here and there, might be unable to sustain themselves, and might even be subjected to penalties. But as soon as any considerable number of Christians openly but quietly commence preaching and teaching, and distributing Bibles and tracts among the slaves, just as they would among any other class of people, the execution of such laws is at once impossible—prisons could not hold the people, nor could magistrates or sheriffs be found to enforce such precepts. Let Christian men emancipate their slaves, evidently for the love of God and the safety of their own souls, continuing their care over the freed people, until they become accustomed to

take care of themselves, and doing everything for their benefit which justice and humanity would require in the circumstances, and it would not be possible to re-enslave them—not even the professional *soul-advisers* would buy them. And when once the work is begun, it will advance spontaneously, with accelerating speed. Thousands of noble hearts, at the South, are now waiting for the finger of God to point out the man, the hour, and the place, when the deliverance from this crushing spiritual bondage will take place.

It would take too much space to explain the disastrous influence of slavery, upon the general prosperity of the nation. The power which the slaveholders have acquired in politics is too well known, and too humiliating. It is important to consider the effect of slavery and its institutions, in weakening the safe-guards of civil liberty. By the common law, which is the basis of our free institutions, the rights of persons are always paramount to the interests of property. But slavery has grafted the bad principles of the Roman law upon our jurisprudence, and made the claims of property the foremost objects of regard. As a case in point, about a dozen years ago, some Africans escaped from slavery, in Cuba, and landed with the schooner *Amistad*, on our shore. They were taken in custody, by the United States Marshal. Their friends sued out a writ of habeas corpus, at common law, to establish their freedom, which was unquestionable, as they were evidently just imported from Africa, and so were free by Spanish law. But the Spanish purchaser libelled them in admiralty, as his property. Judge Thompson, of the United States Court, decided that the admiralty case must first be heard, to see whether those men were not property, before they could be allowed to show that they were free men. The writ of habeas cor-

pus, which our constitution recognizes as an existing general right prior to the constitution or the Union itself, was devised for the express purpose of bringing the right of personal freedom under the instant cognizance of the courts ; and, to postpone habeas corpus to admiralty proceedings, as concerning property, is destructive to the most precious safe-guards of liberty. The methods of proceeding in the case of alleged fugitives from slavery are also derogatory to habeas corpus. And as neither the constitution nor the laws of Congress say anything about the dark complexion or African descent of the victims, the provisions of the injurious Fugitive Slave Law are fully fitted in the hands of an oppressive administration, or a corrupt commissioner, to be employed in the abduction or imprisonment of any person whatever.

It is found absolutely impossible to administer two such systems of jurisprudence in harmony, as the law of liberty and the law of slavery. They cannot work together. They cannot both be executed. And certainly, of late, we have found the principles of formal freedom so often sacrificed and so generally made light of, that there is ground for great alarm as to the future.

Is it not then the duty of every one of us to be inquiring how this thing is to end ? Certainly, things cannot remain as they are, but must grow either worse or better. It is not at all natural that such an evil should cure itself. There must be an influence brought to bear upon it from without itself. The impulse must come from the people of the free States, just as certainly as the impulse for the recovery of the inebriates, came from the sober. The actual work of emancipation must be done at the South, and by one of two ways—by the will of the slaveholders or by the will of the slaves. If a wise and healthful influence can be created at the North, and so kindly and

firmly presented, as to be responded to at the South, slavery will be abolished by voluntary surrender, at the will of the slaveholders, according to the dictates of justice and humanity, by the force of truth, and to the glory of God and the good of all parties. If this influence is not exerted at the North, or if it will not be tolerated by the South, then the mingled influence of increasing numbers and intelligence among the slaves, or—by increasing severity by the slaveholders—a purely Southern influence, will burst the chains at the will of the slaves, with consequences more terrible than the heart can conceive. The great multiplication of deeds of vengeance among the slaves, since the supporters of the “Compromise” pronounced the anti-slavery movement of the North to be dead and buried, is a warning of what would happen, were despair of human help to become universal among the slaves.

It is certain that the Northern advocates of emancipation are alone the true friends of the South. They stand between the planters and their vassals. They keep back the coming earthquake. And if they can put forth power enough, and in season, they may well hope to avert the calamity, and turn the threatened storm into a calm. Every dictate of Christianity, of humanity, of patriotism, and sympathy with our dear friends at the South, urges us to do something—to do everything that is in our power, to create that influence in the North, which will be felt and yielded to as good at the South. You ask what you shall do.

There are two main pillars of Northern support, by which the system of slavery is manifestly upheld—politics and religion. The political support of slavery, by parties and politicians, and capitalists and clergymen, secures to the slaveholders an absolute control of the

government, the appointments to office, the legislation of Congress, diplomacy with foreign powers, and the spoils of the National Treasury. So long as the North submits to this, you may depend upon it, Southern politicians will cling to slavery as the sure ladder of their ambition. It is for the people of the North to change this, by refusing to vote for any man, to any office, who will lend his political support to the slave power, and then, by seizing every opportunity of voting against such subservient men, and elevating in their place men who will wield official power in favor of freedom and against slavery. When the support of slavery becomes a disqualification rather than a passport for office at the North, and as soon as the North can be made to act together on this platform, the tide of influence will turn. As soon as the friends of freedom shall become a well compacted body at the North, the longing hearts at the South will be inspired with confidence, and will respond to every effort in a kindred spirit and with special effect.

The moral and religious branch of this reform is more complicated, and in some respects more difficult, on account of the great diversity of views among Christians as to the modes of operation for the extension of the truth. It is also more far-reaching and vastly more effective in the long run, because it looks to the general changing of the minds of the slaveholders, by the power of Christian suasion, until they shall joyfully "let the oppressed go free." In general terms, we are to countenance those ministers and editors who are themselves faithful to truth and duty on this subject, and when practicable withdraw our patronage and countenance from those who are wilfully perverse, and hesitate. Let charity have the fullest possible scope consistent with common sense. But charity is not a fool, nor bound to close her

eyes against palpable facts. It is certainly time to require some proofs from the South, that the Gospel, as there administered, tends to abolish and not to perpetuate slavery. The missionary boards cannot evade that test of the results of their labor, both among the whites and in the Indian tribes. When is your sort of Christianity going to begin to free the slaves ?

In a matter confessedly so difficult, and among a people whose views are so diverse, it is too much to expect a unity of views among all the friends of freedom, except upon a very few, very simple, and most directly practical points. Let us not fall into the error of those who forbade their neighbors casting out the devil, "because he followeth not with us," in all the points of doctrine or practice. We should gladly commend all who give reasonable evidence of sincerity in their endeavors. Let them do all the good they can, as well as they know. If we know a better way, let us follow it in a better manner. Without a compromise of principle, there needs to be an increase of mutual forbearance. But this is less essential than a great increase of zeal. And as all depends upon the wisdom of God for guidance, and upon his blessing for success—there is one thing in which we can all agree—that prayer be made without ceasing unto God in behalf of our enslaving and enslaved fellow-countrymen, for their speedy deliverance from this stupendous curse.

THE END.

AMERICAN REFORM TRACT AND BOOK SOCIETY.

REMARKS OF THE PUBLISHING COMMITTEE.

The author of the foregoing Tract has drawn a vivid, forcible, and, as both experience and the slave code show, a truthful picture of slavery. Terrible as it appears, it is no fancy sketch. The system as here described, actually exists among us, and actually reduces to the condition of a herd of cattle, three millions of the American people, while its reactive influence demoralizes other millions, and embroils and endangers the whole country.

Judged by the Word of God, or the unbiassed conscience of man, to establish or maintain such a system is a sin against God, of the most aggravated character. We know how it was established, but by whom is it now maintained? Who is responsible before God for its continuance? Who is involved in its guilt? These are questions which we are all bound to examine, as we hope to be acquitted at Jehovah's bar. The answer to these inquiries bears most heavily upon the Christians of this country, when we consider the controlling influence which is wielded by the churches, in its favor, and remember to what an appalling extent these churches are directly involved in this sin of buying, selling, and holding, which constitutes the stealing of men. As appears by the following table, believed to be within the truth, nearly ONE-FOURTH of all the slaveholding of the country rests upon the members of our churches:

| Denominations. | No. of Slaves. |
|---|----------------|
| Methodists..... | 219,563 |
| Presbyterians, Old and New Schools..... | 77,000 |
| Baptists..... | 125,000 |
| Disciples, or Reformed Baptists..... | 101,000 |
| Episcopalians..... | 88,000 |
| Other Denominations..... | 50,000 |

Total owned by Ministers and Church members 600,563

The disposition to hold slaves has not been diminished since this calculation was made, and we may consider the number of slaves thus owned at the present time, as at least seven hundred thousand, allowing the above estimate as correct when made.

Who does not perceive that the almost resistless influence of the churches watchful to protect TWO HUNDRED AND EIGHTY MILLIONS OF DOLLARS thus invested by their own members, must form the principal defence of the slaveholding system? Political influence could not maintain it a single year, if unsupported by the churches themselves. Here then rests the main responsibility and the principal guilt. Reader, how much of this responsibility rests upon you? Do you belong to a church whose members are owners of slaves, whose ministers defend it, or refuse to class it among sins? Do you not then belong to a slaveholding and slavetrading copartnership, and are you not personally involved in the guilt? Do you support Mission Boards or other Societies that foster slavery, or refuse to rebuke and expose it? If so, are you not verily guilty of your brother's blood and tears? Does your vote sustain the system or its supporters? Are you not then guilty, and is not your name mentioned in the cry that ascends to the throne of God?

TO THE READER.

Through this, its **FIRST TRACT**, is brought to your notice, "The American Reform Tract and Book Society," located at Cincinnati. Thoroughly evangelical in its principles, it is designed, not to war upon similar institutions already in existence, but to supply some manifest and important deficiencies, which are the necessary results of their settled policy.

Its aim is to apply the principles of the Gospel, to every department of human action, and it will strike no sin from the catalogue of iniquities, because it is popular and powerful. It proposes to deal with slaveholding as with other sins, bestowing upon it attention according to its importance. It will exert its whole influence to separate the churches from all connection with this wrong, by urging the necessity of individual holiness, and separation from sin. It is not sectarian, but evangelical. It will advocate the cause of temperance, purity, and other reforms, by opposing to sin, the principles of the Gospel. It will urge the necessity of a **CHRISTIAN** use of political privilege, especially of the ballot, as a trust, committed to our hands, by God, to be employed for the political renovation of our land. It is located at a distance from those influences which control the older institutions of the East, and its life will therefore be more free, and its action less impeded. Its location is in the great heart of the West, in the focal point of a vast system of railroads and water communication, which enable it to distribute rapidly its publications, in every direction. Its Depository is now open, its business of publication is begun. Tracts, Sabbath School Books, and others, calculated to promote the objects in view, will be prepared as fast as funds are provided by the friends of the Society. Your aid is respectfully solicited. A single dollar will publish **SIXTEEN HUNDRED PAGES** of Tracts. How much good seed can be scattered even by so small a sum !

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Rev. C. B. BORTON is the Corresponding Secretary of this Society.

AGITATION—THE DOOM OF SLAVERY.

The law of human progress advances on the wave of Agitation. The "ship of state" lazily rolls from side to side in a calm, but proudly ploughs the waters when she flings her canvass to a *breeze*. Rough storms and pelting gales may sometimes tear her rigging, but a "dead calm" delays her in the port till her timbers have rotted. The past history of the world is a vindication of this truth.

Agitation is a law of the universe. Its opposite—stagnation, is an unnatural, abnormal state. In the material world, the continual circulation of the elements, air and electricity; in the social state, the perpetual efforts at change and improvement; in the moral world, the incessant conflict of truth and error; furnish examples of the Agitation to which we refer.

Reform, in its incipient and progressive stages, is Agitation, and Reformers are Agitators. The Southern Reformation, the Abolition of British Corn Laws and Slavery, the Temperance Reformation in Ireland and elsewhere, the English Cheap Postage Movement, the Independence of the United States, the Missionary Triumph in the Sandwich Islands, were Agitations; and Luther, Calvin, Wickliffe, Cobden, Sharpe, Wilberforce, Rowland Hill, Father Matthew, Washington, Bingham, Thurston, were Agitators.

In this regard Christ was the greatest Agitator the world has ever known, directing his efforts as he did

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against the long cherished customs, habits, opinions, institutions, and religion of the world, his career was calculated to shake the very foundations of the social compact. As he went from place to place proclaiming views, at war with the most venerable institutions of the age, he was seized as a disturber of the public peace, and the excited multitude hurled their invectives upon his defenceless head. He was charged with moving the people to sedition and rebellion against their rulers. He was stigmatized as an enemy to "law and order." In short, he was arrested, condemned and crucified as an Agitator, too dangerous to be abroad. That his doctrines and measures were the occasion of social and political tumult, unparalleled in the history of mankind, is too apparent to be denied. If the essential truths of reform which he proclaimed were now allowed to permeate the social structure universally, who can conceive of the overturnings that would occur in the compass of a single year? As if swept away by the besom of destruction, the gigantic evils of the world, intemperance, fraud, licentiousness, and slavery would be removed, and a new order of institutions, of celestial character, rise to gladden the eyes and expectant hearts of Christendom.

Agitation is a PHYSICAL LAW. If stagnation were to become the permanent state of nature from this hour, such a scene would transpire as could find a parallel only in the stifled hold of a slaver. To purify the vast bodies of water that cover three-fourths of the earth's surface, the tides must flow and ebb, and the tempestuous gales roll billows mountains-high. To save the earth from disaster, by internal heat, from the mouth of many Heclas must vomit fire and smoke, amid a tumult more terrific than the voice of a thousand booming thunders. To purify the air for healthful respiration, not only the gentle

breeze and driving tempest must alternate, but there must be a play of ocean currents perpetually sweeping around the globe. Thus winds must blow, storms must gather, volcanoes roar, and electric fires be kindled, to preserve the world a suitable habitation for mankind. And Agitation in the human system is also needful for its healthful development. The pulsations of an active heart must pour the blood through every vein and artery, or life will stagnate and hasten untimely death.

Agitation is a SOCIAL LAW. Society improves in proportion to the diffusion of knowledge and truth, and neither of these is disseminated without more or less commotion. Mind, stimulated by coming in contact with mind, works out the different problems of social improvement. Where there is no intellectual agitation, no earnest persevering struggle after knowledge, there is no rising in the scale of civilization. The mind seeks repose, and can be moved to the execution of noble purposes, only by the stimulus of outward forces, or the enthusiasm of strong internal excitement. Abundant proof of this position is found in the history of Social Progress. It is gathered also from the present condition of countries beyond the Atlantic shore, as well as from the state of the oppressed in our own land. Where nothing has existed to arouse the mind from its torpor, and urge it to "deeds of noble daring" by the inspiration of unconquerable desire, there tyranny is dominant, and humanity grovels in stupid imbecility. There is no country in Europe where the people present a more painful spectacle of social degradation than in Austria. So dull and stupid are the inhabitants, that, with few exceptions, they do not complain of the cruel government under which they live. Another has said, "All that an Austrian desires, is the permission to live to-day as he did yesterday." They have little desire to rise, and

scarcely dream that there is a social state better than their own. They make little effort for change or improvement. Nor is it difficult at all to account for the fact. The cause is found in the nature of the crushing despotism that rules the land. It is the policy of the ruling monarch to suppress the *agitation* of every subject which promotes the law of human progress, be it the diffusion of knowledge, charity, or the spirit of civil and religious liberty. If one of the oppressed subjects of the empire catches an idea of social progress from a view of advancing nations, and allows it an expression in language or deeds of discontent, he is seized at once as a dangerous citizen, and consigned to dungeons where many a victim of despotic cruelty has expired. Hundreds of the choicest spirits which ever breathed under an Austrian sky are now buried in those gloomy cells for the unpardonable offense of daring to *think*. Thus, the policy to prevent the Agitation of every subject relating to human advancement has stagnated the Austrian mind, until the people present a spectacle of social degradation akin to that of the African or Hindoo.

We learn the same truth from the present condition of the negroes, in the bonds of our Southern Slavery. They are well nigh as dull and stupid as the brutes like which they are treated. So degraded is their social state, that the friends of slavery cry out against the efforts at "Abolition," "*the slaves cannot provide for themselves.*" Nor is it strange, when we reflect that they are the subjects of a despotism as merciless as that of Austria, withholding nutriment from the mind, and maiming and crippling its powers by the cruelties of a systematized oppression. The *Agitation* of every subject suited to elevate them, socially and morally, is speedily suppressed, lest they should imbibe a taste for the sweets of liberty.

If one is so unfortunate as to possess talents beyond the ordinary measure, he is surrounded with additional restraints and treated with additional severity, lest he conclude to seek a happier home toward the "Star in the North." No wonder the slave is so socially wretched, when his reward for efforts at progress is the *whip*, and his only inheritance, *the land for his grave!* Let any other class of the human family be forbidden to agitate the themes of social reform, and they will become equally stupid and imbecile.

Consider the mode we adopt to advance any cherished enterprise. Systems of education are revolutionized in our Republic by *agitating* the subject in every practicable way. Intelligence relating to the change is widely scattered in printed documents, and the people are aroused by the public harangue to engage in the work with an earnest soul. The Temperance cause is promoted, and scenes of social misery removed, through *agitation* in every village and city by the press and orator. Experience has long since taught us, that the moment we cease to "stir up" the popular mind to consider the claims of this good reform, that moment the cause begins a retrograde movement. And in carrying political measures, the very politicians, who protest against agitation in destroying the institution of Slavery, do precisely the same thing to excite and rally the people to its support. They scatter publications of the most exciting character; they send abroad lecturers to arouse the masses by noisy harangues; and they create enthusiasm by every possible expedient, such as processions, parades, military displays, bonfires and illuminations; all planned and prosecuted with the single aim, to *agitate* the people, and carry a darling measure as it were by storm. The policy, with proper limitations, is based upon a Social Law.

Agitation is a MORAL LAW. Truth advances by beating down the battlements of error. Its signal triumphs are made when it combats error face to face. The Scriptures present "truth progressive" only as the result of Agitation. The parable of "The Leaven" teaches the marvelous diffusion of the gospel, spreading from land to land until "*the whole is leavened.*" As leaven produces fermentation by coming in contact with particle after particle of the mass to be renovated, so the purifying process of the gospel necessarily advances by more or less commotion in the world to be redeemed. The principle idea of the parable may be stated thus; AGITATION—THE SECRET OF MORAL PROGRESS. In like manner the waters of Bethesda are represented as being destitute of healing power, until *troubled* by the descending angel. The plain truth taught us by the incident, is, AGITATION NECESSARY TO MORAL PROGRESS. The metaphorical descriptions of the Christian course which we read in the New Testament, representing the faithful saint as a WRESTLER, RACER, and WARRIOR, embrace in substance the same idea. These figures of speech teach *earnestness, enthusiasm, agitation.* Also, the Scriptures describe the believer ascending through "much tribulation" to his heavenly inheritance, there to swell his grateful hallelujahs for deliverance from the tumult and *agitation* of earthly conflicts.

The progress of Christianity, as it "stands revealed to our admiring eyes" at the present day, verifies the above teachings of the Bible. No marked moral achievement was ever made without great commotion, exciting incidents and hard conflicts. From the time our Saviour preached amid the intense excitement of Judea to the present age, truth has forced its way through ranks of bold opposers, and set up the walls of Zion upon the ruins of wasted governments and fallen thrones. What

tumult and overturnings were incident to the development and vindication of Luther's cherished doctrine—Justification by Faith! What long years of discussion, strife and commotion followed! How Europe trembled and shook with the mighty contest! From the King in his palace to the peasant in his cot, what forebodings and *agitation*! Even now the world has not ceased to feel the shocks of that moral revolution.

In general, the gospel still advances by such stirring agencies as the press and pulpit; discussion and controversy, continually appealing to the popular mind, with the most exciting and momentous topics that can claim attention. The missionary of the cross lands on some benighted shore. He scatters the printed page, gathers schools, preaches Christ, in opposition to all the customs, habits, and institutions of a superstitious people. Excitement sweeps in fearful gusts over the country, persecution arrays its horrid enginery, and life is periled. Shall he cease to *agitate*? Not he; for all this was foretold by the ancient seer, as incidental to the Law of Moral Progress. So he labors on, not knowing whether he shall toil peacefully, or be arrested by persecution, and sent to heaven, as was the immortal Huss, in a chariot of fire.

The student of Providence contemplates the present commotion of the European States; such a scene of strife, tumult, disorder, and dreadful persecution as the world has seldom witnessed; and thinks he perceives the evidence of the "Creator's footsteps," descending to *agitate* the waters, as the precursor of a spiritual and universal regeneration. He has seen the portentous cloud gather in the sky of summer, and from its heaving bosom rush a storm of hail and fire, while trees and ample crops fall before its blasts, sweeping over hills and valley, as if commissioned to destroy every living thing; and yet the

clouds parted their dark folds, the sun burst forth in increasing splendor, the sultry air was purified, and the bright bow of promise gilded the brow of the receding storm. So he anticipates that the political tempest now sweeping over the countries of Europe, will eventually break away, and the Sun of Righteousness beam forth amid the charms of a clear moral atmosphere and serener sky. The view which he entertains of Divine Providence, in respect to the present convulsed state of the world, is but another expression of the truth—the Law of Human Progress advances by Agitation.

Such is the proof that Agitation is a law of the universe. Of course, it is supposed that Agitation has its proper limits. While it is *legitimate*, it is also *restricted*, though at some seasons more violent than others. It is not always the rushing whirlwind, nor the “full stiff breeze,” nor yet always the gentle gale. It is sometimes one, and sometimes another of these forces. Each fills its appropriate sphere, and altogether occupy an important place in the plan of Infinite wisdom. Neither can be dispensed with, and the office of each is to *agitate*.

The extremes on either side of this question are seen in the course of the ultra Conservative and the ultra Reformer. The latter, as Carlyle said of Voltaire, carries “a torch for burning, but no hammer for building.” The former carries neither torch or hammer, satisfied that there is nothing better than what is already possessed, and maintaining such a profound reverence for the past, that, as Jerrold says, “he will not look at the new moon out of respect to that ancient institution, the old one.” The *Agitation* which we advocate is found in a “golden mean” between the two. It bears torch and hammer both. It overthrows, to lay deeper and broader foundations. It *de-stroys*, to *con-struct*. It tears down, to build up. It

agitates, to quiet. It shatters, to solidify. "It is a conservative of all that is good—a reformer of all that is evil; a conservative of knowledge, a reformer of ignorance; a conservative of truths and principles, whose seat is the bosom of God—a reformer of laws and institutions which are but the wicked or imperfect work of man; a conservative of that divine order which is formed only in movement—a reformer of those earthly wrongs and abuses, which spring from the great Law of Human Progress. It is a Reforming Conservative, and a Conservative Reformer.*

Such is the Agitation which alone will doom the system of American Slavery. And the following facts, illustrating the policy of past ages, will serve to establish the principles already discussed. Note the method pursued a few years since to overthrow the British Corn Laws. "The anti-corn league was formed, who carried the agitation into every city, village and hamlet, and pressed the question of cheap bread and free trade in grain upon the consideration of all classes. They established a paper, they published innumerable tracts and essays, they appealed to the ballot-box, they secured the aid of ministers of different denominations, they procured thousands of memorials, and filled the land with excitement. Seven years passed, and to the amazement of the landholders, the corn laws were repealed by the very men whom they had elected to defend them.†" So with British Slavery, as the following, from the able pen of Sir George Stephen abundantly proves. "For many, many years, we found Parliament against us; then we said, 'we will appeal to the people.' We found the press against us; 'we will lecture in every public hall in the country.' And at last, it was the most difficult of all, we found the people

* Hon. Charles Sumner.

† Patton.

not actually against us, but apathetic, lethargic, incredulous, indifferent. It was then, and not till then, that we sounded the right note, and touched a chord that never ceased to vibrate. 'To uphold slavery was a crime before God!' It was a novel doctrine, but it was a cry that was heard, for it would be heard. The national conscience was awakened to inquiry, and inquiry soon produced conviction. * * * It was the work of half a century. First, the Slave Trade was to be regulated and conducted with humanity. Sir Wm. Dolben began the enterprise. Then followed nearly twenty years before Mr. Wilberforce succeeded in abolishing the trade; but he did succeed. Then followed a term of four years before Lord Brougham could make the traffic felonious. Fifteen more of labor and anxiety were exhausted in attempts to 'ameliorate' slavery, as if slavery could be diluted into freedom. * * * Finally, four years of anxious and determined effort, of which Buxton was the leader, were crowned with triumph, and emancipation was accomplished, not simply as an act of humanity and justice, but as a duty to God."*

The policy through all these eventful years was, Agitate! Agitate! Agitate! And this must be the rallying watchword of our land, until slavery is extinct. Presses must teem with information, pulpits must join the cry of humanity, lecturers must rouse the lethargic multitude, memorials must multiply, and controversy, persevering and warm, must sustain Right and crush the Wrong.

Were the counsels of some of the professed friends of our noble Constitution to be heeded, and the issues of the Anti-slavery Press stop, the preacher no longer plead the cause of the slave, controversy yield the day to compromise, and the people cease to memorialize their legislators,

* Independent of Feb. 3, 1853.

When should we celebrate the doom of slavery? On what principle could we anticipate the overthrow of this gigantic evil? Nay: the *death* of Agitation is the life of slavery. The day in which the ban of silence is put upon the nation, in regard to this monstrous evil, will witness unparalleled joy and exultation among the task-masters of our modern Egypt. Slavery will forge new chains, and grind her bleeding subjects with greater rigor in the dust. Injustice will take new courage, and humanity will hang her head and weep.

If Agitation is a law of nature, as has been maintained, then all efforts to suppress it are futile as attempts to frustrate the law of gravitation. Especially is this true in regard to the system of American Slavery, because it is so repugnant to humanity and truth. Aside from the view presented, there are several reasons for the opinion that Agitation upon this subject cannot be suppressed by any conceivable expedient. First, slavery in some of its ramifications, is incorporated into every important question discussed in our national council-halls. Scarcely any subject is under deliberation there, which does not provoke remarks upon Southern thralldom, *pro* or *con*. It seems well nigh impossible to separate the system, in some of its relations, from the discussion of social and political questions. In such a state of things, it is vain to expect that Agitation will cease to move the popular mind. Second, while slavery is interwoven with the interests of the nation, the leaven of Christianity is working rapidly from centre to circumference, and will continue to *ferment* until "*the whole is leavened.*" Agitation is the natural consequence of a working Christianity, in the midst of a system of wrong and injustice. Third, truth and error can co-exist no sooner than light and darkness. Slavery is almost universally acknowledged to

be a mighty wrong, existing without the sanction of revealed truth. Hence, with truth so widely diffused, and still diffusing in this Christian land, it must be brought into frequent, if not perpetual contact, with this giant curse, and the conflict cannot cease until slavery succumbs. And last, though not least, it is impossible that any evil can rest unassailed, when the *cry of humanity* is against it. And where, it may be asked with emphasis, is there a social or natural evil against which human nature protests more loudly than it does against the slave trade? Whether in free or oppressed countries, the heart of man utters but one language, and that is the language of condemnation. Ferdinand, of Austria, causes large engravings, representing a republican slaveholder flogging a slave, to be exhibited in the shop windows at Vienna, and the startled Austrians beholding it, are clamorous against Republican institutions. Though really slaves themselves, and content to continue so, their natures protest aloud against human thralldom, as it exists with us. The Ohio Senator, who goes heart and hand for the Fugitive Slave Law at Washington, befriends the fleeing fugitive at home, and conceals and feeds her in his own house, in the face of the law. His *politics* oppress the slave, but his *humanity* pleads for her deliverance. And is not the world-wide circulation of Uncle Tom's Cabin evidence that its just appeal awakens a response in the human heart? In a single year it has probably been read by twenty millions of people. Whether the subject of a republican or despotic government, the reader weeps over the graphic pages, and longs to see the bondman go free. Even the cold conservative, who has prayed for the death of Agitation, runs over its alluring pages, and is scarcely able to conceal his pity for the slave. The volume is the subject of discussion and remark on steamboats, in

rail-cars, at home and abroad. The young, the middle-aged, the old, the rich and poor, black and white, all read it, and all respond to its appeals. Few are willing to confess they never read it. And notwithstanding the efforts of the press, on both continents, to bring it into disrepute, it continues to circulate with wonderful success, gathering readers from every class of the human family. And why? It is no other than the voice of humanity, crying out against oppression. It is one loud, long protestation against a system of legalized injustice. In this regard we can utter the ancient maxim, *vox populi, vox Dei*. Hence, so long as the current of human nature is set against the system of slavery, it is in vain to expect the subject will not be intensely *agitated*. All efforts of a political character to suppress it will prove abortive. For humanity is loyal to its maker, and it will never, never cease to oppose the evils which it abhors.

Furthermore, when we consider the measures which have been adopted within the last few years, beginning with that atrocious Act—the Fugitive Slave Law—measures originating in party spirit, and prosecuted by political chicanery, in order to secure Northern sacrifices to the Southern Moloch, the impossibility of allaying the *Agitation* already created, is still more apparent. All such expedients serve only to insult the feelings of humanity, and call forth its decided protest, longer and louder, against accumulated wrongs, which, joined with the voices of the press and pulpit, provoked to plainer dealing with the traffic in human flesh, will hasten the day when this institution of stupendous wrong will be shattered down by the waves of *Agitation*, roaring and dashing against its towering battlements.

Pilate, the Roman governor of Judea, thought to put a period to the *Agitation* that “stirred” his country, when

he proposed to deliver the Saviour from the cross, by adding wrong to wrong. He believed that Christ was as innocent as a "lamb led to the slaughter," yet, to allay the excitement, he proposed a "compromise," *to scourge Christ and let him go*. And when worse came to worse, and the commotion diminished not a whit, but rather increased, and he heard the threatening cry, "*If thou let this man go, thou art not Cæsar's friend*," he trembled for his honor and office, and added crucifixion to the scourging, professedly to stop Agitation, and "save the Union," though it was so easy to discern through the guise of official badges, a deliberate policy to secure the loaves and fishes of political renown. But the curse of God rested upon him, and he fell at last for an act of cruelty! How much better for him had he dared to stand by his own convictions, and released Christ, even at the expense of his own life, since *then* he would have died for an act of tenderness! There is a plain lesson in this incident for the present age, in which the game of Pilate is played on a large scale. It is far better that the Union be dissolved by the Agitation of humanity, than by the perpetration of such injustice as will surely hasten its dissolution—the wrongs incident to the support of oppression.

The Slave Power is ascendant. The country is terribly oppressed, but elements of renovation are working as leaven in its midst, and, with the power of legitimate, moral Agitation, will work itself clear.

(*Opinion of MRS. STOWE on excluding Slave-holders from the Church.*)

“ Consider the picture which the Kentucky Synod had drawn of the actual state of things among them :—“ The members of slave-families separated, never to meet again until the final judgment ; brothers and sisters, parents and children, husbands and wives, daily torn asunder, and permitted to see each other no more : the shrieks and agonies, proclaiming as with trumpet-tongue the iniquity and cruelty of the system ; the cries of the sufferers going up to the ears of the Lord of Sabaoth ; not a neighborhood where those heart-rending scenes are not displayed ; not a village or road without the sad procession of manacled outcasts, whose chains and mournful countenances tell they are exiled by force from all that heart holds dear ; Christian professors rending the mother from her child, to sell her into returnless exile.”

This was the language of the Kentucky Synod fourteen years before ; and those scenes had been going on ever since, and are going on now, as the advertisements of every Southern paper show : and yet the Church of Christ since 1818 had done nothing but express regret, and hold grave metaphysical discussions as to whether slavery was an “ evil *per se*,” and censure the rash action of men who, in utter despair of stopping the evil any other way, tried to stop it by excluding slave-holders from the church. As if it were not better that one slaveholder in a hundred should stay out of the church, if he be peculiarly circumstanced, than that all this horrible

agony and iniquity should continually receive the sanction of the church's example! Should not a generous Christian man say, "If Church excision will stop this terrible evil, let it come, though it does bear hardly upon me! Better that I suffer a little injustice than that this horrible injustice be still credited to the account of Christ's church. Shall I embarrass the whole church with my embarrassments? What if I am careful and humane in my treatment of my slaves,—what if, in my heart, I have repudiated the wicked doctrine that they are my property, and am treating them as my brethren,—what am I then doing? All the credit of my example goes to give force to the system. The church ought to reprove this fearful injustice, and reprovers ought to have clean hands; and if I cannot really get clear of this, I had better keep out of the church till I can."—*Key to Uncle Tom's Cabin*, p. 213.

Let Mammon hold, while Mammon can,
 The bones and blood of living man;
 Let despots scorn, while despots dare,
 The shrieks and writhings of despair;—

The *end will come*, it will not wait,
 Bonds, yokes, and scourges have their date;
 Slavery itself must pass away,
 And be a tale of yesterday.

SLAVERY AND THE BIBLE.

Three millions and a half of our countrymen are slaves. Some of them are made such by the direct action of the General Government. In various ways, the great political parties uphold and extend slavery. Large portions of the Northern church, are in full fellowship with slaveholders, and with dealers in human flesh. The whole country is therefore involved in the system. And it becomes greatly important to understand what the Scriptures teach concerning slavery, and what, if any thing, is Christian duty with reference to it.

What then is American slavery?

1. *Not compulsory labor.* Some have imagined the chief evil of slavery, is being compelled to work at another's will, and without wages. But this is a mistake. Disobedient children and idle apprentices, are often, and wisely, compelled to labor, by parents and guardians, against their will, but this never makes them slaves.

2. *So neither is beating and scourging, over working and under feeding slavery.* Many seem to think these are the principal evils of the system, against which anti-slavery men inveigh. But they are mistaken also. Humane people there are at the South, who do not thus abuse their slaves, (though the possession of irresponsible power, always tends to cruelty). So there are brutal men at the North, who beat and variously abuse their own families. But this is not slavery. It was never so accounted.

3. *Denial of the rights of citizenship, is not slavery.* Some have supposed that the various franchises of free-men constitute the chief things withheld from the negro. But not so. Foreigners, children, females, are not invested with these rights; but they are not thereby enslaved.

4. Nor do all these things together, make up the crime,—comprehend the mighty evils of slavery. They are incidental to the system. They inevitably flow from it, as indeed they do more or less, from other relations of life, and from other states of society.

American slavery is this: Depriving its victims (so far as human power can do it), of all the rights, dignities, and immunities of rational beings; and placing them on a level with brutes and articles of merchandize. This is the radical, vital principle of the system. It turns humanity into chattels. In a word, slavery declares that its victim shall not be regarded, adjudged, disposed of, known in law,—as being *a man, a woman, a child*, but as *a thing*. It may, and in particular instances, doubtless does,—feed and clothe well, and moderately work him,—but the system denies man's rational and moral nature, and thrusts him down to the level of the beasts that perish.

Hence, the South Carolina code (2 *Brevard's Digest*. p. 229) declares, "Slaves shall be deemed, sold, taken, reputed and adjudged in law, to be chattels personal, in the hands of their owners and possessors, their executors, administrators, and assigns, to all intents, constructions and purposes whatsoever."

The laws of Louisiana describe "a slave as one who is in the power of a master to whom he belongs. The master may sell him, dispose of his person, his industry, and his labor. He can do nothing, possess nothing, and acquire nothing, but what must belong to his master."

Judge Stroud, the acknowledged expositor of slave laws,

says, "the cardinal principle of slavery, that the slave is not to be reckoned among sentient beings, but among things, as an article of property, a chattel personal,—obtains as undoubted law, in all these states."

This, then, it is, to be an American slave. And we shall search in vain, the records of the darkest ages and most barbarous states,—to find any system of oppression or tyranny, more crushing to body and soul, more terribly armed with cruelty to its victims,—or more disastrous in its effects upon the master than this.

Does the Bible give any sanction or tolerance to such a system?

It is scarcely three-score years and ten, since the patriots and wise men of this Republic solemnly affirmed, "we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness," &c. For the rectitude of this Declaration, our fathers appealed to God; and for its maintenance, they pledged life and fortune and sacred honor. Do the Scriptures, then, institute, or at all sanction, a system *contrary to self-evident truth*? And has it become necessary to vindicate the Word of God, from the charge of authorizing or abetting the highest forms of crime? Alas, it is even so. Not a few religious people and Christian Divines, in this day, teach that the Old Testament establishes, and the New, instructs us to excuse and fellowship such oppression as the enslavement of innocent men!

Consider: it is plain that American slavery, necessarily violates *the eighth command of the Decalogue*. For the system originated in robbery, and every day, forcibly withholds from its victim, the fruit of his labor, his limbs, his children, and all he holds dear.

It abrogates *the seventh commandment* ; as it places the marriage of slaves on the same level with the herding together of cattle.

It nullifies *the fifth commandment*, prohibiting, absolutely, the child from honoring its parents, and rendering it impossible for slave parents to train up their children.

Slavery breaks down equally, *the tenth commandment*, as it is a perpetual coveting of the poor colored man's wife, his son, his daughter, and all that is his.

Without extending this exposition, to show how the system makes void *the first, fourth, sixth, and ninth commandments* ; also, is it not manifest that American slavery is necessarily and evermore in open defiance of both tables of the moral law ? And yet Theological Doctors and Christian Disciples of eminent position in the land, maintain, that God instituted slavery by the hand of Moses,—and that our Lord Jesus allowed it in the primitive church without rebuke !

That is, stripping their reasonings of glosses and sophistry,—the Holy One introduced into his ancient church, a kind of servitude which perpetually nullified at least *four* of the *ten parts* of His own eternal law ! And the Son of God found among his disciples a system begotten in robbery, which broke up the marital, parental, and filial relations,—causing universal licentiousness,—still He fellowshiped, unrepvingly, those who did these things !

With such blasphemies, more or less disguised and diluted, has the public mind been debauched, and the popular conscience drugged, for years past, from the high places of political and ecclesiastical power in this republic.

But the reader may inquire (and he is certainly entitled to an answer), what was that servitude or bondage, which Moses ordained, and which is thus described in

Leviticus xxv, 44-46. "Both thy bondmen and bondmaids which thou shalt have, shall be of the heathen that are round about you, of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy and of their families that are with you, which they begat in your land, and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever; but over your brethren the children of Israel, ye shall not rule one over another with rigor."

Some are ready to ask, was not this substantially slavery? Yet it was appointed of Heaven. We answer, the different features of this bondage,—its whole character,—are thus revealed.

1. All male servants received the rite of circumcision, and were thus taken from heathenism into covenant relation with God,—and all bought or permanent servants, were entitled to enjoy the national festivals and the privileges of the Church. See *Genesis* xvii, 9-14; *Exodus* xii, 43-45; *Deut.* xvi, 13-16. Nothing can be more unlike this, than the treatment of American slaves.

2. The law protected and secured to bondmen their personal rights; that is, their rights of person, family, &c. See *Exodus* xxi, 26-27; *Leviticus* xxiv, 22; *Deut.* xxiv, 14-18; *Isaiah*, i, 13-20; *Jer.* xxi, 12; *Gal.* iv, 1-2. No personal right of American slaves is protected, nor can it be.

3. Servants among the Jews might marry into their master's family and inherit his estate. See *Deut.* xxi, 10-14; *1 Chron.* ii, 34. When the master had no heir, or if his sons dishonored the family by crime or otherwise, servants took the inheritance. See *Gen.* xv, 2-3; *Prov.*

xvii, 2. American slaves have no right of marriage, nor can they inherit any thing.

4. If a Hebrew bondman were wounded or abused, he might leave his master, and no one could compel him back : See *Exodus* xxi, 26-27 ; *Deut.* xxiii, 15-16 ; *Isa.* xvi, 3-4. Our slave code is exactly the opposite of this.

5. If any one was subjected to servitude or bondage, other than by purchase of those who might lawfully sell, (and these seem to have been only the parents, *Exod.* xxi, 7 ; and the individual himself, *Levit.* xxv, 47),—his master was put to death as a man stealer. See *Exodus* xxi, 16. Such an enactment as this, would hang every slaveholder in the Union.

6. Every seventh year, Hebrew born servants were set free ; and every fiftieth year, “ liberty was to be proclaimed throughout all the whole land, and to all the inhabitants thereof.” See *Levit.* xxv, 8-13. No year of release ever comes to the American slave, but the year of his death.

Thus by a few brief particulars, are the Old Testament Scriptures, amply vindicated from the aspersions of those who seek to press them into the support of negro slavery.

But this is not all. Some forms of oppression, or national cruelties, or invasion of the rights of man, have existed in almost every nation and in every age. And God has with great emphasis revealed his mind and will concerning these things. Very far has He been from leaving His church unwarned or untaught respecting duty, when in any land the stranger is wronged, a girl is sold for a harlot, or the right of the poor and needy is violently taken away. On no subject, perhaps, (save the advent and character and work of Christ), is the Bible so full and explicit, as in its assertions of the civil and social rights of man ; and in its threatenings against

rulers and people, wherever oppression is allowed. There is no book so thoroughly and radically democratic in its teachings, as the Bible. If the reader doubts this, let him turn to the following passages, as a sample : *Exodus* xxii, 21-24 ; *Deut.* x, 17-19 ; 2 *Samuel* xxiii, 1-3 ; *Job* xxix, 11-17 ; *Psalms* x ; xii, 5 ; lxxii, 4 ; and lxxxii, 1-5 ; *Eccles.* v, 8 ; *Isaiah* xlix, 25-26 ; *Jer.* vii, 5-16 ; *Amos* iv, 1, 2 ; *Malachi* iii, 5-6.

During the ministry of Isaiah, injustice and oppression, though doubtless of a much milder type than our own slavery, had grown up among the tribes. The priests whose duty it was, did not warn the people. God, therefore, sent his prophet to the Senators and Judges and common people, with one of the most stinging and awful messages upon record : " To what purpose is the multitude of your sacrifices unto me ? saith the Lord : I am full of the burnt offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand to tread my courts ? Bring no more vain oblations : incense is an abomination unto me ; the new moons and sabbaths, the calling of assemblies, I cannot away with : it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth ; they are a trouble unto me ; I am weary to bear them. And when ye spread forth your hands I will hide mine eyes from you ; yea, when ye make many prayers I will not hear : your hands are full of blood. Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil ; Learn to do well ; seek judgment, relieve the oppressed ; judge the fatherless ; plead for the widow," *Isaiah* i, 11-17

No one, surely, can fail to see that this Scripture describes in many points, and precisely, our nations cha-

racter and our national acts. And that slavery, or other forms of political injustice, was allowed no fellowship or rest, in the Jewish church, under its Divinely appointed teachings, is quite obvious.

Many years later, certain forms of oppression grew up again in Israel. The poor were in some way robbed of their essential rights. These wrongs were upheld by the civil power, and at least winked at by the church. The oppression may have been "sanctified," by many years of legislation, and guarded by "compromises," on which the union of the tribes was thought to rest. Then existing parties had come to think they could perpetuate the nation's prosperity and glory, without executing judgment and righteousness, and possibly, had voted to "discountenance," and "resist," any further pleading for mercy and truth. The sacred tribe seem to have forgotten their duty; or peradventure they feared to "agitate the church," with topics that were accounted "political." Be this as it may. God sent the prophet Jeremiah to proclaim, "Thus saith the Lord, Go down to the house of the king of Judah, and speak there this word, And say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates; Thus saith the Lord, execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings, sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation," *Jer. xxii, 1-5.*

Consider, for a moment, the application of this message to our own country and to this time : "Thus saith the Lord, (to the king and nobles, not only, but *to the people*), execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor," &c. Every one knows that the very sins here described are perpetuated by our rulers and countrymen, of the free States, as well as of the Southern. And yet, there are churches on every hand, that will not allow this truth preached to them, with application to our nation's acts, and our individual dangers and duty ! Many church edifices are scrupulously barred against any such Bible teachings ! Is not this an alarming state of things ? Will not such congregations be found to have a controversy with their Maker ?

"*If ye do this thing indeed,*" continues the prophet, there shall be given you national prosperity and blessing. If we "*do this thing,*" American politicians declare there shall be no prosperity or peace, but the Union shall be destroyed !

"*But if ye will not hear these words,*" to execute judgment and deliver the oppressed, adds the Lord, "*I swear by Myself that this house shall become a desolation.*" Never fear, say our political leaders. Let slavery alone. The nation's interests shall not suffer. We will secure them. And to a wide extent, the Ministry and the Church are dumb before this advancing atheism !

There is not room within the limits of this tract, to show how with a more intense and consuming brightness, if possible, the New Testament precepts encircle every form of tyranny, dark oppression and wrong, than even the revelations of the Old. Nor is this necessary, There is a suspicion even among pro-slavery minds, that when the Saviour came to bring good news to the poor,

(to *all* earth's poor), healing to the broken hearted, deliverance to captives, recovering of sight to the blind, and to set at liberty them that are bruised, His gospel must lie against so hideous a system as negro slavery. Oppressors are not apt to turn to the words of Christ, for justification. They choose rather to burrow amid the types and shadow of the ancient economy, when for the hardness of men's hearts, some evil things were permitted, and when God is said to have winked at the ignorance of the times. But there is no rest for the American slaveholder, or his apologist even there. Not the least.

Now, if peaceful emancipation comes to our land, it will doubtless come as the fruit of Christian effort and Christian influences. And peaceful emancipation, we may hope, is not yet beyond our reach. For, as Albert Barnes truly says, "there is no power *out* of the American Church, that could sustain slavery an hour, if it were not sustained *in* it." The national conscience is formed by the current religion. It is in the power of American Christians to create such a moral sentiment, as shall wither and sweep away the last vestige of oppression. But will they do it?

Consider the present position of the different religious sects, in respects to slavery. Careful enquiry is believed to have ascertained, that there are now, (A. D. 1853), *six hundred and sixty thousand slaves, held by ministers and members of the different branches of the Protestant church in this country.* They are distributed substantially thus:—

| | | | |
|--------------------------------------|---|---|---------|
| Among Methodists, North and South, | - | - | 218,000 |
| “ Presbyterians, Old and New School, | - | - | 80,000 |
| “ Baptist, | - | - | 125,000 |
| “ Episcopalians, | - | - | 80,000 |
| “ Disciples or Campbellites, | - | - | 100,000 |
| “ Other denominations, about, | - | - | 60,000 |

And what a spectacle to angels and men, is this? Large portions of that church which has been Divinely taught, to loose the bands of wickedness and break every yoke,—to love their neighbor as themselves,—in all things whatsoever, to do to others, as they would be done by; making merchandize of the image of God, buying and selling, like cattle in the market, their own redeemed brethren and sisters! Professed Christian patriots, praying for freedom abroad, and promoting despotism at home! Men grieved and indignant at tyrants in the old world, voting oppressors into power in our own land! Individuals laboring, and anxious to convert heathens on the other side of the globe, while contributing to heathenize our own countrymen and country-women, at the rate of seventy thousand per year! Disciples alarmed at the spread of popery and false doctrine, while they are in open fellowship with slavery, and are walking in church communion with sinners, that imbrute and crush Christ's little ones!

Reader, be not offended; but are not some of these faults chargeable to you?

In conclusion: Does any one ask, what can I do towards the emancipation of the slave? The answer is easy, you can do much.

1. Read, investigate, understand the subject of slavery, in its relations to the Gospel, and in its bearing on all our material interests. A great many have refused hitherto, to do even this.

2. Converse kindly and often with neighbors, endeavoring to persuade them to your views.

3. Pray: Ask for Divine guidance yourself. Seek much for God's blessing upon the wronged slave; and by no means forgetting his unhappy master.

4. Use all Christian fidelity and love, in separating the

churches from the horrible incubus of slavery. Remember that true freedom is not to be maintained in the state, unless it is taught and exemplified in the church.

5. Vote for no man to be ruler, unless well assured that he will execute judgment and righteousness, and secure to all, so far as he can, their inalienable rights.

*W*ere these simple measures adopted by those who *say* they are opposed to slavery, they would, with the Divine blessing, give emancipation and peace to the land.

“Break ev’ry yoke ;” the Gospel cries,
“ And let th’ oppress’d go free ;”
Let ev’ry burden’d captive rise,
And taste sweet Liberty.

Lord ! when shall man thy voice obey,
And rend each iron chain ?
Oh ! when shall Love its golden sway,
O’er all the earth maintain ?

Send thy good Spirit from above,
And melt the’ oppressor’s heart ;
Send swift deliv’rance to the slave,
And bid his woes depart.

With joy and gladness crown his day,
And fill his heart with love ;
Teach him the strait and only way,
That leads to rest above.

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THE BIBLE GIVES NO SANCTION TO SLAVERY.

BY A TENNESSEAN.

Honest men, and even those that are Christians, are liable to interpret the Sacred Scriptures by modern customs and practices, and consequently, are prone to form erroneous opinions in respect to the teachings of the Sacred Oracles. When persons, brought up in a slaveholding country, in which men, women and children are bought and sold as slaves, read in the Old Testament of the Hebrews buying servants, they are very liable to receive the impression that Slavery existed and was sanctioned under the old dispensation. Hence, commentators generally, and most of readers have believed, that Slavery did exist by the laws of Moses, and therefore did have the Divine sanction. Not a few profess to believe that God did give his people, under the old dispensation, the privilege of holding slaves, and that he has not abolished it under the new, and that the relation of master and slave is a Scriptural relation, and, of course, not in itself wrong. Such belief, and the teachings under it, have brought great reproach upon the Christian system, and have arrayed the natural humanity of many against the Bible, and driven them into hopeless infidelity. It is, therefore, highly important to defend the Scripture from

such interpretation, and from the consequent charge of giving sanction to slaveholding.

Before proceeding to interpret the Scriptures in relation to Slavery, it is proper to state some just rules of interpretation which should be adopted by all interpreters.

First. The Scriptures being inspired, their several parts can involve no contradiction. All the laws given and sentiments presented must entirely harmonize. A true interpretation will exhibit harmony, a false one will present discord and contradiction.

Second. Obscure and doubtful passages are to be so interpreted as to accord with what we do know the Scriptures teach. No passages rightly interpreted can contradict the known teachings of the inspired volume.

Third. As the practice of the Hebrew people did, to a great extent, contravene the law of God, nothing beyond what is written, is to be determined by what they did as a nation.

Fourth. The Scriptures must not be interpreted by any modern custom, such as buying and selling slaves.

Let us then, in view of these rules, enter upon the investigation of the sacred oracles, to see whether they do or do not give any sanction to the system of oppression that exists in our slaveholding States.

First. What does the Old Testament teach on this subject? What is the general sentiment of the law and the prophets, in relation to our fellow-men? Let the infallible Son of God answer. "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets," *Matt.* vii, 12. The teaching then of the Old Testament, the law and the prophets, is, that we shall love our fellow-men as ourselves. "Thou shalt love thy neighbor as thyself; love worketh no ill to his neighbor; therefore love is the ful-

filling of the law," *Rom.* xiii, 9, 10. Such is the interpretation of the Old Testament law. It enjoins the love that "works no ill to his neighbor." It follows then, of course, that it forbids any system of injury to our fellow-beings. It forbids us to hold men in a condition in which we would not ourselves be held ; consequently, the Old Testament does forbid all such systems of oppression as now exist in the slaveholding States. Therefore all the laws and institutions of the Old Testament ought to be so interpreted as to accord with the great and leading sentiments of these ancient Scriptures, as presented by the Saviour, and not so as to harmonize with a modern system of cruelty and oppression, inconceivably more wicked than any instituted by the more barbarous nations of the earth.

It will be in order to notice a passage found in *Gen.* ix, 25, 26, 27, " And he said, cursed be Canaan, a servant of servants shall he be to his brethren. And he said, blessed be the Lord God of Shem ; and Canaan shall be his servant, God shall enlarge Japhet, and he shall dwell in the tents of Shem ; and Canaan shall be his servant." They that advocate the rightfulness of slaveholding, affirm that this curse included all the posterity of Ham, that it consigned all of them to slavery, and that the Africans all descended from him, and therefore are rightfully held in perpetual bondage according to the revealed will and purpose of God, and that they are by him designedly fitted for such condition ; consequently, they affirm that no nation descended from Ham has ever risen to eminence among the nations of the earth. All this is mere assertion, unfounded and false. There is no evidence that any of Ham's posterity, except Canaan and his descendants, were included in this direful curse. Was not Nimrod, the founder of Babylon and Ninevah, a de-

scendant of Ham? Was not Egypt the mother of literature, arts and sciences? And was she not powerful among the nations of antiquity? Were not the Ethiopians respectable and formidable? Were not the Carthagenians the most energetic opponents of the Roman domination? Were not all these the descendants of Ham, and were they not the first to found mighty cities and empires, and to become eminent among the nations of the earth? The assertion that none of Ham's descendants have arisen to eminence and power among the nations is not true.

Second. It is evident that the curse pronounced against Canaan is a mere prediction, and as such is no rule of conduct; and therefore it proves nothing with respect to the rightfulness of slavery, nor is there any evidence that slavery was the thing predicted. The word servant is a general term, including all kinds of servants, without specifying any one kind, and therefore never can be made to prove anything either for or against the rightfulness of slaveholding. There is no such definite term as that of the English word slave found in the original Scriptures, consequently, the translators have never in a single instance translated any one of the original words into the definite term slave. The term slave occurs once in our translation of the Old Testament. *Jer. ii, 14*, "Is he a home born *slave*." But here it is a supplement by the translators, and not from the Hebrew, and it should have been servant and not slave. The word *slaves* occurs, *Rev. xviii, 13*, "Slaves and souls of men." The Greek is *somaton*, bodies and souls of men. It is not any one of the words translated into the term servant, and there is no word in the original Scriptures that answers definitely to the word slave. The fact that the translators have never so rendered any of the original words is sufficient proof, consequently, from the term ser-

vant, nothing can be proved with respect to the kind of servitude intended, and therefore it cannot be proved that slavery was the thing predicted by Noah's curse. The history of the fulfillment of it shows, that national subjugation was the thing predicted, and not slavery. The Hebrew men in Egypt were compelled to work in the service of the King, and in that respect were servants; but not personal property, not slaves. The Hebrews, who had been servants in Egypt, took possession of the land of Canaan and of all the Canaanites possessed, so far as they were subjugated. And the nations that were not destroyed were reduced to tributaries. In these respects, the Hebrews enjoyed the fruits of the labor of the descendants of Canaan. In this sense, Canaan in his descendants, was a servant of servants. That is, a servant of those that had been servants in Egypt. The Hebrews did not make slaves of the Canaanites. It is true, that the Gibeonites were compelled to labor in the service of the temple; but they were not made personal property, nor is there any reason to believe that they labored without wages. They had wives and children, and how could they, without wages, have supported them? From the sacred records, it appears that the Gibeonites possessed houses and lands, and held property as other free people did, and were not slaves. In consequence of the oppression of the Gibeonites by Saul, the Lord sent three years' famine upon Israel.—2 *Sam.* xxi, 1-14.

When the Hebrew nation was subdued by the descendants of Japhet, who, to a considerable extent, took possession of their houses and lands, and thus dwelt in the tents of Shem, the Canaanites were tributary to them, and in this respect Canaan was a servant to Japhet. The Canaanites have long since ceased to be a distinct people. The prediction has long since been fulfilled, and

was never intended to extend to modern times. The introduction of this prediction to sustain a modern system of slavery, exhibits a great want of argument, and the extreme folly of the advocates of oppression. Silly and absurd as is the argument for slavery, drawn from the curse of Noah, it is a fair specimen of the pro-slavery arguments in general. It will be found that none of them have any better foundation.

The case of Abraham is next in order. It is affirmed that he, the father of the faithful, held slaves, and that what he did, his children may safely do. But then, Abraham had two wives at the same time. May his children have two wives? The case of Abraham might be dismissed, by stating that he was a fallible man, liable to err in practice, like other men, and therefore, if he had held slaves, that would not prove that slaveholding is right.

There is no evidence that Abraham was a slaveholder. The fact that Abraham sometimes bought persons with his money, does not prove that he held such persons as slaves. It is reasonable to believe that Abraham was a benevolent man, and as such would be prompted to buy captives, in order to release them from cruelty and oppression, and we may suppose, that persons under such circumstances, would readily enter into his service, and be glad to secure his protection. Such a supposition accords well with the spirit of true religion, which, it must be admitted, Abraham did possess. It is more reasonable to believe that such was the practice of Abraham, than that he held human beings as property. This seems the more probable from the fact, that when Hagar fled from Sarah, Abraham used no means to reclaim her. Another fact that bears upon this point is, that Sarah urged Abraham to cast out the bond-woman, and her son ; for, said she,

"The son of this bond-woman shall not be heir with my son."—*Gen.* xxi, 10. Sarah does not seem to recognize any property right in this bond-woman. She did not urge Abraham to sell her ; but simply to turn her away, lest her son should be heir with Isaac. From what consideration Hagar was bound to Sarah, does not appear. The facts in the case are against the existence of the property relation. According to the property relation, Ishmael, instead of being heir with Isaac, would have been a slave, and heired by Isaac. Abraham sent Hagar and her son away as being free. He claimed no right of property in them, nor is there any reason to believe that Hagar was held as a slave. The fact then, that Abraham bought persons with his money, is no evidence that he made them slaves. In all ages of the world, benevolent men have been prompted by humanity, to give their money to release persons from cruelty and oppression. British officers have sometimes purchased American prisoners from the Indians, in order to save them being murdered with savage cruelty. We have a right to suppose that Abraham did the same thing, unless the opposite can be proved.

Again, it is a fact, that a servant born in Abraham's house might be his heir. *Gen.* xv, 3, "So, one born in my house is mine heir." This shows that Abraham's servants were his adopted children. Kings in that age were fathers. Their subjects were real and adopted children. And that Abraham was a patriarchal king is evident from a variety of facts. 1. As such he was confederate with other kings, *Gen.* xiv, 13, "And these were confederate with Abram." *Gen.* xxi, 22-32, "Abimelech and Phicol, the chief captains of his host, made a covenant with Abraham." 2. As a king, he trained his subjects for war *Gen.* xiv, 14, "He armed

his trained servants, born in his own house, three hundred and eighteen." And as a king, he made war and conquered several kings, *Gen. xiv, 9-15.* 3. The authority Abraham conferred upon his eldest servant, and the oath he required of him, show that Abraham acted as a king, and that the servant was his prime minister; and as such he was in authority even over Isaac, who had then come to years of maturity. 4. Abraham must have been a king, and his servants voluntary subjects, because, unprotected by civil government as he was, he could not have held so many persons to involuntary service. He must have had several thousand servants. He had three hundred and eighteen grown men that had been born in his own house. If we suppose an equal number of females born in his house, we shall have six hundred and thirty-six persons, besides the parents and all the children born during the time these were coming to maturity. A thing so absolutely absurd, as that Abraham, unprotected by civil government, could hold so great a number of persons in Slavery, it seems to me, none but an advocate for Slave-holding can believe. Who would dare to arm three hundred and eighteen involuntary slaves, and march them against an enemy? What neighborhood in any of our Slave States would not tremble at seeing so many slaves under arms? How careful are the inhabitants of the Slave States to keep weapons of death out of the hands of the slaves. 5. When Abraham is represented as being rich, his servants are not mentioned. *Gen. xiii, 2,* "And Abraham was very rich in cattle, in silver, and in gold." When he is represented as being great, his servants are mentioned as well as his cattle, and silver, and gold, *Gen. xxiv, 35.* Subjects as well as wealth add to a man's greatness, and therefore, man-servants and maid-servants are mentioned when it is said, "he is become great."

Numerous subjects add to the greatness of a king. 6. Abraham is expressly called a mighty prince, *Gen.* xxiii, 6, "Thou art a mighty prince." From the facts presented, it is evident that Abraham was a patriarchal king, and that his servants were voluntary subjects and not slaves. The government of Abraham was strictly religious. For this we have the Divine testimony, *Gen.* xviii, 19, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Abraham and his subjects constituted but one household, one religious community, that acted according to justice and judgment. Abraham was the religious teacher and civil ruler. He was a royal priest, called and chosen of God to propagate true religion. In all the sacred records, we do not find in a mere man, a more striking example of devotion and piety, than that of Abraham's servant, who was sent, in princely state, to select a wife for Isaac. How striking the contrast, between Abraham and the *patriarchs* of the South, with their ignorant, degraded, naked and hungry slaves, forced to their tasks by the overseer's lash. Abraham held his subjects as children, among whom he propagated knowledge and religion. The Southern *patriarchs* hold their subjects as property, to be bought and sold as if beasts; consign them to ignorance, degradation and vice; and, under severe penalties, prohibit them from learning to read a sentence in the sacred volume.

The pro-slavery argument, founded upon the Mosaic institutions, now claims notice. This is deemed by far the most plausible argument.

It is, that God instituted slavery in his Church under the old dispensation; and did not forbid it under the new. If it was a privilege to hold slaves under the former dis-

pensation, it is equally so under the present. The new dispensation was not intended to lessen, but to enlarge the privileges of God's people. In support of this position, the advocates of this *precious privilege* of turning human beings into mere animals, and using them as appendages to their own being, introduce *Lev. xxv, 44, 45, 46*, "Both thy bond-men and thy bond-maids which thou shalt have, shall be of the heathen that are round about you : of them shall ye buy bond-men and bond-maids. Moreover, of the children of strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they beget in your land : and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession, they shall be your bondmen forever ; but over your brethren the children of Israel, ye shall not rule over one another with rigor." It must be admitted that the Lord did institute the servitude here intended, and it seems evident that he did approve it. It must also be conceded, that the Lord, being the true owner, had a right to consign the heathen to Slavery as a punishment for crime, as civil governments send men to the penitentiary in consequence of the violation of the law. But if the Lord did, as a punishment, consign a particular people to slavery, that would not justify the enslavement of any other people.

The institution of slavery among the Israelites, could not give such right in any other case. If then, we were compelled to admit, that God instituted slavery in Israel, that could not justly be brought to justify American Slavery. If the Israelites held slaves, they had a warrant from the true owner. When the American slaveholder produces such a warrant for slaveholding, all will admit his claims.

It cannot be proved that the servitude instituted was slavery. It has been said that Moses found slavery among the Israelites, and could not safely abolish it at once, and therefore, he made such regulations as would gradually extinguish it. But it is absurd to suppose, that Moses, acting by Divine authority, and in view of the lightnings and thunderings of Mount Sinai, could not safely abolish slavery, had it existed in Israel. It should be remembered that the Israelites had just come from a land in which they had been compelled to make brick without straw, and of course, had no slaves. If slavery existed in Israel, it was by Divine institution, after the exit from Egypt. To suppose that God instituted slavery among his people, is to suppose that he did that which none but a madman would do in Ohio or Pennsylvania. Would any but a madman introduce slavery into a free State? God brought his people out of Egypt in order to propagate religion, and is it reasonable to believe, that he would institute among them a system utterly subversive of the end for which he established them in Canaan? Who does not know, that slavery subverts religion, by producing the most degrading vices? Who can look upon the soul-destroying influences of American slavery, and believe that God instituted a similar system in his Church? It is then, most unreasonable to believe, that the Lord did institute slavery among his people. Let us now see whether the passage presented does prove the institution of such system. Nothing can be proved by the terms bond-men and bond-maids. These terms do not express the kind of bondage intended. In the Greek translation, the words are *pais*, a boy, and *paidiski*, a girl. Both the boy and girl who shall be to you shall be of the heathens who are round about you. *Ap auton klesasthi doulon kai*

doulou ; of them ye shall obtain a male servant and a female servant. The Greek terms, like those of the Hebrew and the English, do not determine the kind of servants to be obtained. They do not definitely mean Slaves ; and therefore nothing can be proved from the terms, because they are general and applicable to all kinds of servants. It cannot be proved from the circumstances that slaves were intended. The fact that they were bought or obtained, does not prove that the persons so obtained were slaves. This may be true of servants that are not slaves. Such servants formerly existed in this country. They were bought with money, and might be left as an inheritance to children in case the parents died before the term of service expired, and yet they were not slaves ; they held property, and made contracts as freemen, and yet they were bound to service, and in that sense were bond-men, but not the property of another. The service was voluntary and for wages. Many in this way, paid their passage from Europe in former times. Apprentices are bond-men, and in some cases receive stripes, yet they are not slaves. A slave, in our sense of the term, is one that is held as property ; a mere rational *thing*, used for the owner's benefit. That God ever placed his rational creatures in such condition, is hard to believe.

The fact that it is said, "They shall be your bond-men for ever," does not prove that they were slaves. The same persons could not be held forever. The meaning is, that they might forever in this way keep up a succession of servants. In this way, they might forever serve themselves of the heathen. That slavery was instituted in Israel, cannot be proved from this passage. The proslavery interpretation of it is not true. If the passage is obscure and difficult, it ought to be so interpreted as to

harmonize with other laws and institutions, and especially with the teaching and sentiment of the Old Testament: "All things whatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the prophets." "Thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor ; therefore love is the fulfilling of the law."

Now, according to the law, I am considering the servants were to be bought, not taken in war, not forced to service, as is the case with slaves. The Israelites made so many conquests, that they could easily, without purchase, have supplied themselves with slaves, if that had been allowed. If they had not regarded the principles of justice, they could easily have forced into slavery the strangers that dwelt among them. From these circumstances, it is reasonable to believe, that they purchased such poor heathen and sojourners, as chose to sell themselves to service for a term of years, and that the difference between these and Hebrew servants was, that they might contract for a longer term, and might, by scourging, be coerced to fill their contract, while the Hebrew servants could not be so treated. They must be treated as hired servants. The bought servant became an adopted son during the time of service, as such, was circumcised and admitted to the passover, and became an Israelite by profession, and took the rank of his master's family. The hired Gentile servant was not admitted to the passover: "A hired servant shall not eat thereof;" and therefore, he enjoyed less privilege than the bought servant. That persons did thus sell themselves is clearly stated in the context, *Lev. xxv, 47, 48*, "And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger, he may be redeemed." Thus, by this state-

ment of the manner in which persons sold themselves to service, we are enabled to understand the law of servitude, and to determine the kind of servants that existed in Israel. They were such persons as sold themselves to service, and were compensated for their services. There was nothing wrong in procuring servants in this way. This view of the servitude in Israel is doubtless the true one. In Israel there were no slave markets, and no cases of persons selling slaves under the Hebrew laws, nor of any person buying a slave from a third person. As a punishment, and to make restitution, persons were sold for theft, but not as slaves. The sale of persons for debt sometimes occurred, in times of declension in piety, and consequent oppression, *2 Kings*, iv, 5. But this was not authorized by the Divine law. The oppressive creditor came to take the two sons of a widow for bond-men. Such oppression as this, there is no reason to believe that God approved. These were Hebrews, whom God had said should not be sold as bond-men.

The fact, that the servant is said to be the master's money, is not against the interpretation I have given. The reference is to *Exod.* xxi, 20, 21, If the servant died under his master's hand, the master should be punished as a murderer; but if the servant continued a day or two, the master should not be punished, "for he is his money." The meaning is, that inasmuch as the master had paid his money for the services of the servant, it was to be presumed that he did not kill him; but that the servant died of some disease. A man would not be likely to throw away his money by killing a servant he had bought. Nothing can be more detestable than the proslavery interpretation, that because the servant was his master's property, therefore it was not murder to kill him.

This is truly making a man a mere rational *thing*, which the owner may kill if he chooses.

The interpretation now given, is confirmed by other laws and recorded facts, *Deut.* x, 18, 19, "The Lord loveth the stranger, in giving him food and raiment. Love ye therefore the stranger, for ye were strangers in the land of Epypt." To make a man a slave is inconsistent with the love here enjoined. *Exod.* xxii, 21, "Thou shalt neither vex a stranger, nor oppress him ; for ye were strangers in the land of Egypt." What could more vex and oppress the stranger than to make him a slave. Nothing could be more inconsistent with these laws than slavery. *Deut.* xxiv, 14, 15, "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor and setteth his heart upon it ; lest he cry against thee unto the Lord, and it be sin unto thee." This shows how strictly the Lord guarded the rights of the poor, both Hebrews and Gentiles ; but according to pro-slavery interpretation, if this poor man had been so unfortunate as to have been stolen and sold as a slave, then one might take his labor and his liberty life-long, without compensation. According to this, it appears that when a man is so unfortunate as to be made a slave, he is placed beyond even the protection and compassion of his Creator. How unreasonable to believe that the Lord would protect the poor hireling from being robbed of a single day's labor, and yet suffer one, poorer still, to be robbed with impunity, life-long. *Deut.* xxiii, 15, 16, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of

thy gates where it liketh him best : thou shalt not oppress him." The servitude in Israel was right, because according to the Divine law, and therefore, it is unreasonable to apply this law to servants in Israel. The servants among the heathen were slaves, that had been either stolen or taken as captives in war, and therefore, unjustly held. To deliver such to their masters would be both unjust and cruel, because it would be not only delivering the slave to unjust bondage, but also to cruel treatment. It would be man-stealing of the worst form, and consequently, the nation of Israel was prohibited from delivering up the slaves of the surrounding nations, no difference how powerful they might be, or how great might be the peril resulting. This law shows strikingly God's abhorrence of slaveholding, and his sympathy with the fugitive slave. He would sooner jeopardize a nation's peace than have a single fugitive slave delivered to his master. This law involves a fundamental moral principle ; that is, "the love that worketh no ill to his neighbor," and "is the fulfilling of the law," and therefore, is of perpetual obligation. Consequently, the late fugitive law of Congress, is high-handed rebellion against God, and must not be obeyed even at the peril of life. It is practical atheism ; it is the establishment of an American inquisition, with inquisitors in every county, to persecute, fine and imprison the most humane and pious citizens for obeying God, and the dictates of humanity and conscience.

Exod. xxi, 16, "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." The design of stealing a man, is that of making gain by enslaving him ; and therefore, the meaning of this law is, he that makes a man a slave, sells or holds him as such, shall surely be put to death. God

annexed the same penalty to making a man a slave, that he did to murdering a man. Is it not unreasonable to believe, that God would make it death to reduce a man to slavery, and yet allow his people to hold him as such when enslaved? If his people bought slaves of the heathen, they were persons that had either been stolen or taken captives in war, which is in fact the same thing as stealing them, and to buy such and hold them as slaves would have been no better than to steal them at once, and save the purchase money.

It is easy to see that the pro-slavery interpretation throws the laws and institutions of the Old Testament into absolute confusion. It makes law to conflict with law, and sentiment with sentiment, in contradiction wild, and confused as original chaos. It is no wonder that in such view of the Sacred Oracles, the world is becoming full of infidels. The Lord, by the law of Jubilee, guarded the system of servitude in Israel against becoming a system of slavery. *Lev. xxv, 10*, "And ye shall hallow the fiftieth year, and shall proclaim liberty throughout all the land, unto all the inhabitants thereof." No contract for service could extend beyond the year of Jubilee. This was a type of the gospel which was to be proclaimed to every creature; and, of course, the proclamation of Jubilee was to every rational creature in the land of Israel. Consequently, slavery could not exist in Israel as a Divine institution. The teaching of the prophets was directly against all oppression. No other sin is so often mentioned and rebuked as that of oppression. By them God commanded every yoke of oppression to be broken. *Isaiah lviii, 6*, "Is not this the fast that I have chosen, to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" When the Jews held their brethren to

service beyond contract, God sent Jeremiah to demand their release. At first obedience was rendered, and the oppressed were liberated, and then were again reduced to service, and for that the nation was doomed "to the sword, to pestilence, and to famine," and to dispersion among all nations. *Jer. xxxiv, 8-22*. No other sin has God more signally punished than that of the oppression of holding men in bondage. And the facts presented in Jeremiah and Isaiah, show that bondage beyond contract is one kind of oppression forbidden by the prophets, and it is expressly said, "Thou shalt not vex a stranger, neither shalt thou oppress him." If it is oppression to hold a Jew in bondage beyond his contract, it is equally oppression to hold a Gentile in bondage beyond his contract, and hence God commands the breaking of every yoke, whether it be upon the neck of the Jew or of the Gentile.

Thus it is just as clear as the sunbeams in the heavens, that slavery is prohibited by the law and the prophets. The servitude of the Old Testament was by voluntary contract, and for just compensation. It inferred no degradation. *1 Chron. ii, 34, 35*, "Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. And Sheshan gave his daughter to Jarha his servant to wife." The servant in Israel being an adopted son, took the rank of his master's family, and like an apprentice with us, might marry his master's daughter. Hence, at the anointing of Saul, when Samuel made a feast, he "took Saul, and his servant, and brought them into the parlor, and made them sit in the chiefest place among them that were bidden." *1 Sam. ix, 22*. These facts show clearly, that the servant, whether Jew or Gentile, took the rank of his master's family, and that no degradation attended the servitude instituted in Israel. The servant in Israel

could hold his own property, and make his own contracts. 2 *Sam.* ix, 10, "Ziba, Saul's servant, had fifteen sons and twenty servants." This implies that he was a man of extensive property, and of course, made his own contracts, else how could he procure such property, and employ so many servants.

The view now given of the servitude instituted in Israel, is in accordance with reason and right; it harmonizes the laws and institutions of the Old Testament, and is clearly sustained by the law and the prophets; it presents the divine institutions in a lovely aspect, the banners of liberty and mercy waved upon the mountains of Israel in view of the surrounding nations, in which were the habitations of darkness, oppression and cruelty. Israel, as a nation, was designed to be the example and light of the ancient world, and her laws and institutions were calculated to make her the glory of the world. The celebrated republics of Greece and Rome were infinitely behind the theocracy of Israel. In this favored nation the God of mercy held his throne, and no crouching slave sat beneath his feet to disgrace his land. Shame on the Christian minister that would move his pen to fasten upon God's holy institutions a charge so deep, and dark, and horrible as that of sustaining slavery.

The pro-slavery argument, founded on the teachings of Christ and his Apostles, will now be considered. It is affirmed by the advocates of slavery, that Christ did not forbid slaveholding, and therefore it is not wrong. Christ, say they, would certainly have forbidden it, if sinful. The truth of this affirmation may be justly questioned. Christ re-affirmed the law and the prophets, and gave them his highest sanction, and made them the rule of action under the new dispensation. *Matt.* v, 17-19, "Think not that I am come to destroy the law, or the

prophets : I came not to destroy, but to fulfill. For verily I say unto you, till heaven or earth pass away, one jot or tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven : but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven." *Matt.* xxii, 36-40, "Master, which is the great commandment in the law ? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." *Matt.* vii, 12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets." From these passages, it is as clear as truth can be, that Christ does make the law and the prophets the rule of Christian conduct. He enjoins all that the law and the prophets enjoin, and forbids all that they forbid. And according to this exposition of the law and the prophets, they forbid every possible injury that man can do to his fellow man. We are forbidden to do anything that is inconsistent with loving our neighbor as ourselves. We are forbidden to do to any human being what we would not have done to ourselves. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." *Rom.* xiii, 10. If holding a man, and using him as property is no injury, then no injury can be done to a man. If to rob a man of property is a sin, how much more criminal is it to deprive him of the means of procuring and holding property. That slavery works ill to man, cannot be honestly denied ; and, therefore, Christ forbids slavery. The law

condemns to death the man who makes his fellow man a slave, "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." The design of stealing a man is that of making him a slave, and therefore, the meaning of the law is, he that makes a man a slave, sells or holds him as such, will surely be put to death.

There is no way in which an innocent man can be made a slave, that is any more honest than stealing him. No innocent man was ever held in slavery by a title better than the thief's title. Slavery begins and ends in robbery, and the eighth commandment is, "Thou shalt not steal." The law, then, does both in its spirit and letter forbid slavery, under the severest penalty. Christ adopted this law as the law of his government, therefore he did forbid slavery as a whole and in all its parts.

The prophets taught the sentiments of the law, and they forbid all the things involved in slavery.

First. The prophets forbid the taking of labor without wages. *Mal.* iii, 5, "The Lord will be a swift witness against those that oppress the hireling in his wages." *Jer.* xxii, 13, "Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong : that useth his neighbor's service without wages, and giveth him not for his work." *Luke* x, 7, "The laborer is worthy of his hire." If one man has a right to wages for his labor, all men have. Christ affirms that the laborer is worthy of his hire, and the prophets condemn those who withhold wages from the laborer, and denounce a woe against them as oppressors. Slavery withholds wages from the laborer, and therefore, the prophets forbid slavery.

Second. The prophets forbid oppression. Unjust bondage is one kind of oppression mentioned in the law and the prophets. *Exod.* iii, 9, "I also have seen the oppres-

sion wherewith the Egyptians oppress them." Bondage was a part of the oppression of Egypt. *Jer.* xxxiv, 8-20. The Jews held their brethren in bondage contrary to justice and the law of God on that subject: This was the kind of bondage now called slavery. It was involuntary service without contract and without wages, consequently unjust, and for this the Jews were delivered "to the sword, to pestilence, and to be removed into all the kingdoms of the earth." If it be said that this was for enslaving their brethren contrary to law, I reply, to enslave a stranger was equal oppression, and equally contrary to law. "Thou shalt not vex a stranger, neither shalt thou oppress him." The prophets, then, do forbid all such oppression as slavery is. And by them the Lord does command the Jews to let all such go free. *Isa.* lviii, 6, "Is not this the fast that I have chosen to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke." This command extends to all enslaved persons, and shows that slavery is oppression, and contrary to the laws and institutions of the Old Testament. It is evident that the law and the prophets do forbid slavery and all that constitutes it. Christ re-affirms the law and the prophets, and therefore, he did forbid slavery, and his own personal teachings are decidedly against all that constitutes slavery.

It is said by the advocates of slavery, that it existed in the Apostolic Churches, that slaveholders were admitted to communion, and that the Apostles gave directions to masters and slaves respecting their relative duties. In proof of this they cite 1 *Tim.* vi, 1, 2, "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed, and they that have believing

masters, let them not despise them, because they are brethren, but rather do them service, because they are faithful and beloved partakers of the benefit." It is generally admitted that the servants under the yoke were slaves, but this admission is without proof. It cannot be proved by the terms used. The term yoke is figurative, and applicable to any kind of subjection or obligation. The Saviour said, "take my yoke upon you." *Matt*, xi, 29, 30. The same word *zugon* (yoke) is used in both places. And this is sufficient to show that nothing can be proved by the term yoke. If it had been *pous*, the foot, it would have been more like slavery. A slave is *andrapodon*, from *aner* a man, and *pous* the foot. This word, definitely meaning a slave, does not occur in the Scriptures. Nothing can be proved from the word *douloi*, servants, for that is a general term answering to our English word servant, which never defines any one kind of servants. This term can be applied to slaves only as servants, and not as slaves. The word *doulos* means simply one that serves, without describing his relation as a servant. The learned world is challenged to show that it means anything else than simply one who serves, without any respect to the particular relation under which he does serve. He may serve voluntarily, he may serve as a hireling, or as one that has sold his services for a term of years, or as an apprentice, or as one unjustly compelled to serve as a slave, or he may serve as the subject of a king, or as a minister of the gospel, or as an officer, or as a legislator, or one who serves in any way of which we possibly can conceive. Our English word servant is an exact translation of the Greek word *doulos*. And to translate it into the definite word slave, is a gross violation of the original. Our translators of the Scriptures have uniformly translated the word *doulos* into the word servant, never

into the word slave, and for the reason that it never means slave. There were other servants in the Roman Empire besides slaves. The Apostles addressed servants in general, but never slaves in particular, and therefore, the term slave (*andrapodon*) is not found in Apostolic writings. And so they address masters in general, but never a slave-master in particular. The term slaveholder is once, and once only, found in the Apostolic writings. 1 *Tim.* i, 9, 10, "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for *andrapodistais*, (slaveholders,) for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." The translators rendered *andrapodistais* into man-stealers, and very justly, because all slaveholders in the Roman Empire were man-stealers, according to the Divine law. The same is true of all American slaveholders, how honorable soever they may be in other respects.

The English word master, is a general term that does not describe the sense in which one is master; consequently we say, schoolmaster, horse-master, master of apprentices, slave-master. Thus, the kind of master must be described by some other word. *Kurios* and *despotes*, each translated into master, do not define the relation by which one is master or lord. It is therefore denied, in the face of the whole learned world, that the Apostles did, in any of their writings, address either slaves or slave-masters in particular. They used just such terms as would be appropriate in any free State. They simply address masters and servants in general, and define and enjoin such mutual duties as exist in free

States. And they enjoined mutual duties wholly subversive of any slave system. If Paul had said, let as many *andrapoda* (slaves) as are under the yoke, count their own masters worthy of all honor, there could have been no doubt but that he meant slaves and none else; but instead of *andrapoda*, (slaves,) he uses *douloi*, (servants.) And besides this, it is not easy to see how slaves, unjustly held as property, and robbed of their rights, could count their own oppressors worthy of all honor. It is affirmed then, that it cannot be proved that slaves were intended by servants under the yoke. But if slaves were meant, it proves nothing, inasmuch as their masters were unbelievers. The servants that had believing masters are not represented as being under the yoke, and are taught not to despise their masters, but voluntarily to do them service. This implies that they were at liberty to decline their service, were liable to be tempted to despise their masters and leave their service; else why should the opposite be enjoined. There is no evidence that believing masters were slaveholders.

The case of Onesimus is likewise cited as proof that slaveholders were in communion. That Onesimus was a servant to Philemon is clear, but that he was a slave there is no evidence. It appears that Onesimus was a relative of Philemon. *Phil.* 16, "Not now as a servant, but above a servant, a brother beloved, especially to me, but how much more unto thee, both in the flesh and in the Lord." Unless a relative, how could he be any dearer to Philemon than to Paul "in the flesh and in the Lord?" The probability is, that he was a poor relative, that Philemon had brought him up, and that he had been a wayward boy, and had left service before he had remunerated Philemon for the expense of bringing him up, and therefore, might be justly indebted to him. Hence

Paul said, "If he hath wronged thee, or oweth thee ought, put that to mine account ; I will repay it." This is wholly inconsistent with the idea that Onesimus was a slave. Had Paul believed it right to hold men as property, and that he was rightfully held as a slave, would he have expressed any doubt respecting his owing Philemon service for life ? Or would he pledge himself to put that in for him ? As a slave, could he owe anything unless it were service for life ? If Paul believed slaveholding right, would he have asked Philemon to give up his rightful claim of service ? One of two things is true ; either Onesimus was not a slave, or Paul believed slaveholding wrong, and that slaves ought to be set free. Had Onesimus been a slave, Paul would have said, not as a slave, (*andrapodon*,) but above a slave ; instead of saying, not as a servant, (*doulos*,) but above a servant.

It is strange that many suppose that there were in the Roman Empire no other servants than slaves. In all countries there are persons bound to service for just considerations ; they are liable to do wrong, and even if they do well, they are liable to be badly treated, and therefore, it is necessary that the Scriptures should enjoin the mutual duties of master and servant. Such duties the Apostle enjoined, and in just such terms as are in common use in free States, where slavery does not exist ; terms that are appropriate in all ages and in all places. The Holy Spirit dictated such general terms as are adapted to all times and all nations, and not such as were applied to a single class in a particular nation and age. In a moral sense, slaves, as such, owe no duties to their masters ; but may, and ought to escape from them whenever it is possible to be done with safety. Consequently, the Apostles never addressed them in particular as slaves, nor their masters as slaveholders.

From what has been said, it appears that there is no evidence that slaveholders were admitted to membership in the Apostolic Churches. There is not the least evidence that the believing masters were slave-masters. Judea was a free State ; the Jews held no slaves. They hired their laborers, as the parable of the vineyard represents. The servants of the father of the Prodigal Son were hired and not slaves. The first Christian Churches were founded in Judea, where there were no slaves, and doubtless the Gentile Churches were formed after the model of the Jewish Churches, no slaveholders were received. The Roman Government at that time placed no obstacles in the way of liberating slaves ; and therefore was, in this respect, more liberal than our slave States. If a slave-holder became a Christian, he could easily set his slaves free ; and there is no reason to believe that any were received into the church while living in the practice of the worst form of oppression. No man can prove that such were received to Church fellowship.

That the Apostles forbid all that constitutes slavery, will now be shown.

First. The Apostles sanctioned the Old Testament Scriptures, and therefore, all that is said in the law and the prophets against oppression and wrong doing, they have approved. This is the same as to forbid all that the law and the prophets do forbid.

Second. Slavery abolishes marriage, and, consequently, is a system of adultery and fornication. Who does not know, that the parts of the South in which slaves are numerous, are little else than common brothels ? The Apostles forbid adultery and fornication, and therefore forbid slavery, as involving in it these degrading and ruinous vices.

Third. Slavery is extortion. It extorts from a man

all, except bare existence, and therefore is the worst kind of extortion. The Apostles declare that "extortioners shall not inherit the kingdom of God." 1 Cor. 5-10. The Apostles, therefore, forbid slavery.

Fourth. The Apostles forbid oppression. Slavery is the worst form of oppression, and therefore is forbidden. If to force a man down to the rank of beasts, that are bought and sold, and to compel him to labor without contract, and without wages, is not oppression, there is no such thing as oppression.

Fifth. Slavery deprives the slave of liberty, of the marriage and family rights, of wages and possessing property, and, of course, slavery is unrighteousness. And therefore the Apostles forbid it. Rom. i, 18, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." What other system than that of American slavery does so entirely sum up in it all kinds of unrighteousness? What other system does so hold, that is, hinder the truth, in unrighteousness? What other system has so entirely taken away the key of knowledge? And what other system chains its victims down to ignorance under penalties so heavy? What is there in American slavery that the Apostles do not forbid?

The Apostles give such instructions to masters and servants as are calculated to abolish any system of slavery. 1 Cor. vii, 21-23, "Art thou called being a servant, care not for it; but if thou mayest be made free, use it rather; ye are bought with a price; be not ye the servants of men." The Apostles use the word *doulos*, (servant,) which is applicable to any one that serves, consequently, it is applicable to any who are bound to service. He gives an injunction to servants in general, so far as such were in any kind of bondage to men, to obtain freedom if pos-

sible. The use of *doulos* (servant) instead of *andrapodon* (slave), forms a testimony against every form of bondage. The expression in the Greek is strong,—“If thou hast power to be free, use it rather.” It is the duty of every man in bondage, who can justly do it, to free himself. If a man is, for just considerations, bound to service, he ought, in justice, although inconvenient, to fulfill the service due, unless honorably discharged; but the slave, being unjustly held in bondage, may at any time, and whenever he can do it with safety, ought to escape from his master. The injunction to be free can mean no less than that it is the duty of all in bondage to free themselves whenever they can justly and safely do it. One reason assigned is, “ye are bought with a price.” And that price was the atoning blood of Christ. He had redeemed them for his service, and therefore, they ought not so to be under the control of men, as to prevent entire service to him. “Be not ye the servants of men,” If *douloi* (servants), mean slaves, as the advocates of slavery affirm, then we have a positive injunction never to be slaves of men; but the injunction extends even farther than this, it makes it the duty of men to free themselves, so far as it can be justly done, from every species of bondage; and for the reason that there is no species of bondage to imperfect men, that may not interfere with the duties we owe to our Redeemer. Had the Apostle used the word *andrapoda*, (slaves), then the duty enjoined would have been simply, be not the slaves of men; but having used *douloi*, (servants), the duty enjoined extends to every form of bondage. It is true, that the word *douloi*, standing alone, does not of itself imply anything more than persons that serve; but the connection shows that bond-servants of some kind or other were intended. It is, therefore, an injunction to all bound to the service

of others. It is a glorious decision against all bondage to men, and a noble testimony in favor of universal freedom. Glory to God for this decision against oppression, and for liberty! We have here, (as Paul was inspired,) the mind of God against all bondage to men. All such bondage is liable to interfere with the happiness of men and the service due to God. While it has always been deemed lawful for a man, in order to avoid greater evils, to sell himself to service for a term of years, yet the Scriptures and experience both teach that, so far as possible, it should be avoided, because liable to produce misery, as well as to interfere with the duties of religion. For a man to enter into such bondage, without some absolute necessity, is sinful.

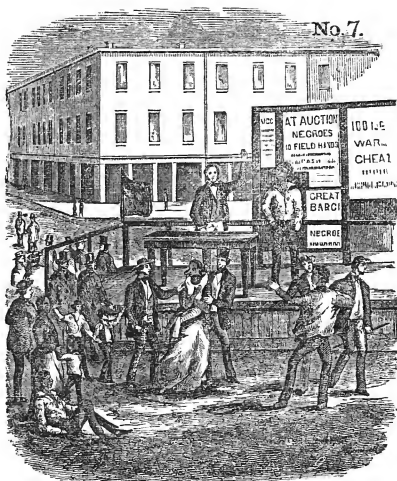
It is the duty of the servant to obtain freedom so far as it is possible and just for him to do it. Of course, the correspondent duty of the master is to yield to all the claims of justice, and let servants go free. *Collos. iv, 1*, "Masters give unto your servants that which is just and equal." He does not address slave-masters in particular, but masters in general. It must be admitted, that it is just for the master to allow the servant to do what Paul enjoins as a duty; that is, to obtain freedom if he can. If it be just for the servant to be free, it is the duty of the master to let him go free. If slave-masters are intended, then they are commanded to let their slaves go free; nothing less than this can be just and equal. If the Apostle intends masters in general, as the term masters implies, then the duties enjoined are just wages, kind treatment, remuneration for injuries done them, and freedom according to justice. It is easy to see that slaves could not be held under such injunctions as these. Let American slave-holders give to their slaves that which is just and equal, or as it is in the Greek, "justice and

equality," and freedom will be the first thing given; and the next, so far as possible, remuneration for the injury done them. The Apostle James denounces a dreadful woe against those who deprive the laborer of his hire, that is, wages. *James* v, 1-4, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." "Behold the hire of the laborers, who have reaped down your fields, which is by you kept back by fraud, crieth, and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth." Who in the Roman Empire but slave-holders did this? The rich men were slaveholders, and the slaves reaped their fields without hire. Who but the slaves reap the fields of the rich men in the slave States without hire? If such an Epistle as that of James were written to the inhabitants of the slave States, who but slaveholders could be intended as the rich men in general, who pay no wages to their laborers? The denunciation by James could be intended for none but the Roman slaveholders. These were the rich men that paid no wages to their laborers.

Paul affirms the law was not made for a righteous man, but for *andrapodistais*, (slaveholders). *1 Tim.* i, 9, 10. The word *andrapodistais* is compounded of *aner* (a man,) and *pous*, (the foot,) and means that class of men who put their feet upon men, and make them *andropoda*, (slaves.) *Andrapodon* is a slave, one on whom the foot has been put, and *andrapodistai* are the persons who put their feet upon men and make them slaves, and hold them as property, and are literally slaveholders. These the Apostle ranks with murderers of fathers and mothers. There is no reason to believe that slaveholders, while ranked amongst the worst of criminals, were admitted to church fellowship. And the assertion that Christ and his Apostles did not forbid slaveholding, is utterly false. We

might as well assert, that when the Catholics, in excommunication, begin and curse the excommunicated in his hair, and proceed to curse all the parts of his body, and then curse him as a whole, they do not curse him at all, as to say that Christ and his Apostles do not forbid slavery. They have forbidden it in all its parts, and then as a whole. The charge that the Sacred Volume justifies slaveholding is without foundation, and is, no doubt, a cunning device of the devil, designed to excite disgust at the Sacred Oracles, and to array the feelings of humanity against Divine Revelation. To bring the Scriptures into conflict with humanity is the most certain way of propagating infidelity, and that of a form the most dangerous. It seats itself in the sympathies of the soul, and in the strongest affections of the human heart. The more sympathetic and affectionate a man is, the more he is in danger of falling into this kind of infidelity.

While other forms of infidelity have been cold and speculative, and have possessed nothing calculated to fire up the soul and inspire zeal, this form goes forth lighting up all that is inflammable in the mind, seizes upon the strongest passions of the heart, and turns the stronger currents of human nature against Divine revelation, because men are made to believe that the Sacred Oracles sanction the horrible system of slavery. Is it not time that all lovers of the Sacred Scriptures should unite in presenting them to the world in a true light, as opposing every system of oppression and wrong, and enjoining supreme love to God, and universal benevolence to man? Let this be done, and soon the kingdoms of this world will become the kingdoms of our Lord and his Christ.



SALE OF A FAMILY OF SLAVES IN WASHINGTON CITY.

A TRACT FOR SABBATH SCHOOLS.

Slaves are people held as property. They are bought and sold, as if they were cows or horses. Some of them are black, some yellow, and some white. In Washington city, where the President of the United States resides, where Congress meets, and the great men of the nation resort, there has been in times past one of the greatest slave markets in the world. One specimen of the sales of

families in that city will now be given. It was a young man, his wife and babe. They were placed on an elevated platform, that the bidders might see if they were healthy and sound. This family expected to be all sold to one man; and did not, at first, manifest so much feeling as might be expected.

The auctioneer began with the husband, and he was sold. He next began to cry off the wife; several men bid for her, but the purchaser of her husband was not one of them. Intense anguish was exhibited in the countenance of the hapless pair. She was sold to a second person, and forever separated from her husband. The big tears rolled down their sable cheeks, and fell in great drops at their feet. Sadness and despair was evidently flowing from the deepest recesses of their souls. Last of all the babe was sold, and to a third person. The cold-hearted wretch came forward to seize his prey. The babe threw its little arms around its mother's neck, and closely clung to her; the mother held it with the grasp of despair and death; her agonizing shrieks pierced the skies, as the clinging child was torn from her bosom. The little boys of Washington city had become so hardened at such scenes of cruelty, that they made sport of this bereaved and shrieking mother. Now, children, how would you feel, if your father and mother were thus sold from each other, and you sold from them? "You should remember them that are in bonds as bound with them."

The poor black children feel just as you would do, if you were sold from your parents to see them no more. Black fathers and mothers love their children, just as your white fathers and mothers love you. Black husbands and wives love each other just as white husbands and wives do; therefore it is just as wicked to make black people slaves, as it would be to make slaves of white people.

Now I will tell you what a black mother did. She was a very black woman and a slave. She first sent her husband to Canada, a place to which a great many slaves run for freedom. After the husband had escaped to the land of liberty, this black mother took her babe in her arms, in the dark of night, and in a skiff crossed the great river Ohio into a free state. She came to the house of a gentleman, and knocked at his door in the night. He arose from his bed, opened the door, and saw the poor slave mother with her babe in her arms. He was moved with compassion for her. "Don't be afraid," said he, "I am an abolitionist, but I have never come out, yet; I'll help you." This poor black mother had to travel in the *night* three hundred miles, and carry her babe in her arms. This she had to do to escape the slave-catchers, a horrible class of men, who catch fugitive slaves for money, and return them to their enraged masters to be cruelly whipped, sold, and driven to the South to labor under the lash of brutal overseers to the end of life. Many kind people in Ohio helped this poor mother, and she got safely to Canada, and there met her husband, and their meeting in a land of freedom after so much toil and danger was most joyful. They labored together and procured a good farm, on which to live. This mother had left six children in slavery. After four years she traveled more than three hundred miles back to get her children. She went into Kentucky, and lay concealed in her old master's garden a whole day in order to see her children. At night she took away four of them and a grand-child. Two of them she could not get, because they slept in the room in which the master and mistress had their bed. Daylight came on before she could get over the river. Now she was obliged to hide with her four children and an infant grand-child in a field of green corn, and had nothing to eat but the ears of green corn. The

field was near a town in which many bad people lived, and having an infant child that might cry aloud, she was in great danger of being discovered and taken. The Lord preserved her in this time of distress. The next night she got over to the house of a good man who lived on the bank of the river, who took her in and concealed her and the children during the day. At night she started upon her long and dark journey to Canada. Many good people in Ohio helped her on her way, and by their instrumentality the Lord preserved her from the slave-catchers, and she arrived safely again in Canada. Two of her younger children are still in slavery. A young man followed her into Canada, hoping to get her children. The colored people assembled to kill him, but she dissuaded them from their purpose. She treated him kindly, and sent him away in peace. She returned him good for evil, as her Saviour taught her to do. Now this mother had a black skin, but she had a white heart and a noble soul. And the Lord will bless those good people in Ohio, who helped her to escape with her children from the cruel slave-catchers. This, children, is a true narrative of what this mother really did, and it shows that the black mother loves her children, just as much as the white mother does. It shows how cruel slavery is, and how much black people will do to be free and to have their children free.

Children you should believe in the Saviour, and love him. He loves and pities all the poor, both black and white, and does them good. You should be like him, and do as he does.

NOTICE.

April, 1857.

The American Reform Tract and Book Society is progressing in efforts to spread Truth and Godliness, and promote action on all great moral questions, and more especially, the great question of Freedom and Slavery. Some thirty Tracts, and fifteen books, have been published. Arrangements are made for increasing this number just as fast as funds are provided.

Office and Depository, No. 28 West Fourth Street, Cincinnati, Ohio.

G. L. WEED, *Cor. Sec. and Treas.*

DUTY OF VOTING.

FOR RIGHTEOUS MEN FOR OFFICE.

Christ is the Supreme Ruler and Lawgiver ;

Civil government is his ordinance ;

Its officers are his ministers, and therefore they should be just men ;

Voters are his appointing agents, and are held responsible to him for the votes they give.

I. Christ is the Supreme Ruler and Lawgiver. To him is "given dominion and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed."—Dan. vii: 14. This shows clearly that his authority over all nations is supreme. He is the "stone cut out of the mountain without hands," that shall break in pieces and consume all kingdoms that oppose his reign.—Dan. ii: 34, 35, 44. "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."—Ps. ii: 2, 3. Here the kings and rulers are represented as conspiring against his authority; but, in despite of them, the Father determined to place his Son upon the throne, and to give the nations into his hand. "Yet have I set my king upon my holy hill of Zion. Ask me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces, like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear, and

rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."—Ps. ii: 6, 8—12. Such are the ancient predictions respecting the dominion of Christ over all nations. The nations are rightfully his, both by creation and redemption. Hence, "the government shall be upon his shoulders."—Isa. ix: 6. "To him is given all power in heaven and in earth."—Matt. xxviii: 18. He is the "only Potentate, the King of kings, and Lord of lords."—1 Tim. vi: 15. "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."—Phill. ii: 10. "For he is Lord of lords, and King of kings."—Rev. xvii: 14. These sacred passages most clearly prove that Christ is the Supreme Ruler and Lawgiver, and that all nations and their rulers are placed under his authority. And consequently, he should be acknowledged, in every civil constitution, as the rightful ruler of all nations.

II. Civil government is Christ's ordinance. "The powers that be are ordained of God; whosoever, therefore, resisteth the power, resisteth the ordinance of God."—Rom. xiii: 1, 2. God gave to men all the rights necessary to the enjoyment of happiness in the present life, and he ordained civil government to secure to them the free exercise of those rights. All the principles of right by which men are to be governed, are clearly revealed in the sacred oracles. Love is to be the governing principle in all legislation. "Thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor." "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." These short sentences contain all the rules necessary to a just legislation. The legislator should be guided by the law of love in all his legislation. This will secure the infliction of due punishment for the

crimes that injure society, and promote misery among men. Love to the whole requires the just punishment of criminals. Civil government is of vast importance, and greatly promotes the welfare of all classes of human beings, when rightfully exercised. Hence, its authority should be duly regarded; and it should be esteemed as one of Heaven's best gifts to men.

III. Civil officers are Christ's ministers, and therefore they should be just men. Paul says of the civil magistrate, that "he is the minister of God to thee for good." And that "he is the minister of God, a revenger to execute wrath upon him that doeth evil."—Rom. xiii: 4. And he urges the duty of paying tribute, on the ground that magistrates "are God's ministers."—Rom. xiii: 6. In view of these inspired declarations, it is presumed that none will deny that civil officers are Christ's ministers; and it follows that they ought to be just men, who will render to God and man what is due. This conclusion is fully sustained by the voice of inspiration: "Thou shalt provide, out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers. And Moses chose able men out of all Israel, and made them heads over the people."—Exo. xviii: 21, 25. "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God; and he shall be as the light of the morning when the sun riseth, even a morning without clouds."—2 Sam. xxiii: 3, 4. "Rulers are not a terror to good works, but to the evil. The ruler is a minister of God for good; a revenger to execute wrath upon him that doeth evil."—Rom. xiii: 3, 4. Thus the sacred oracles fully sustain the conclusion that civil officers should be just men, spotless in character as the morning without clouds.

IV. Voters are Christ's appointing agents, and are

held responsible to him for the votes they give. In the United States, the officers are elected by the people; consequently, the voters are Christ's appointing agents, to appoint the civil rulers who are to be his ministers for good. Now, if it be Christ's will, that just men fearing God, and men of truth, should be appointed, is it not the duty of the voters, who, by his providences, are made his agents, to appoint such? Can any one possibly doubt that it is Christ's will, that righteous men should be appointed to legislate, and administer justice? And if there can be no doubt respecting his will, there can be none in respect to the duty of voting for such as he wills to be in office. The obligation to vote for just men to be rulers, may be enforced by a variety of considerations.

1st. It is clearly the will of Christ that men should thus vote, whether they be professors of religion or not. All are bound to regard his will. He has a rightful claim to the services of all, as the creatures of his power. He commands "all men, every where, to repent." The obligation to obey Christ, lies upon all men; none can escape from his power and authority. Hence, all shall answer to him, at the judgment-seat, for every vote given.

2. To vote for wicked men to fill civil offices, is to corrupt the ordinance of God. And will Christ hold the man guiltless, that corrupts an important ordinance of God, and one designed to secure the welfare and happiness of millions of rational beings? Just in proportion to the vast importance of civil government, is the magnitude of the sin of voting for wicked men.

3. Voting for wicked men, makes them Christ's ministers, and thus profanes the offices he has ordained for the protection of the innocent, and the punishment of the vicious. Is not such voting highly criminal, and most offensive to God? Is it not one of the works that God will bring into judgment?

4. Voting for wicked men, justifies them in their wickedness; and "He that justifieth the wicked—is an abomination to the Lord."—Prov. xvii: 15. Is it a light matter for a man so to cast his vote, as to make himself an abomination to the Lord?

5. Voting for wicked men, causes the people to mourn; "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."—Prov. xxix: 2. "As a roaring lion, and a ranging bear, so is a wicked ruler over the poor people."—Prov. xxviii: 15. Wicked rulers pervert justice, and bring calamity upon the people. Of this we have a shocking specimen in the fugitive slave enactment by Congress; by which thousands of innocent people were driven from their houses and homes into a foreign land, there to endure starvation and want; and by which, innocent and helpless men are, in the heart of this professedly Christian country, torn from their wives and children, and driven into perpetual slavery. Under this barbarous enactment, the whole land mourns, so far as humane feeling extends. Under it every compassionate heart bleeds, and every benevolent bosom throbs with anguish. And yet how many professors of religion voted for the wicked men who formed this cruel enactment. And how much greater number of such voted for men to fill the office of the presidency, who had pledged themselves to sustain this wicked and grievous enactment! Surely such voters must meet, at the judgment-seat of Christ, all the oppressions resulting from their votes. All the wicked and cruel enactments of the States and general government are the results of voting for wicked men; and consequently the voters are responsible for all the governmental oppressions of the United States. What a long and dreadful account must be given at the judgment-seat of Christ, respecting the millions that have perished and are now perishing, by

the oppressions of this nation ! What an astounding fact it is, that there are in this Christian nation more than three millions of people with respect to whom there is not one sentence of law to protect the marriage rite, nor the family relations ; and who are prohibited, by severe penalties, from learning to read the word of life. They are bought and sold, as if they were beasts of the field ! What floods of tears daily water the face of the ground ! What agonizing groans hourly ascend to heaven ! And what streams of blood flow from their scourged and tortured bodies ! All these tears, groans, and streams of blood must be met in the day of judgment, by all the voters who have sustained, and those who do now sustain this horrible system of oppression. Every one of them "shall give an account of himself to God."—Rom. xiv : 12.

6. Voting for wicked men tends to increase wickedness. The wicked example of rulers has great influence on the masses of the people, and is calculated to encourage them to engage in vicious practices. "The wicked walk on every side when the vilest men are exalted."—Ps. xii : 8. Therefore, he that votes for wicked men, is a promoter of wickedness, and must answer for it when he comes to judgment.

7. Voting for wicked men endangers our republican institutions. Men who do not fear God are ever liable when in power, to oppress the people, and to turn a republic into a military despotism. The late president ordered out the military to enforce, against the consciences and humanity of the people of Boston, the fugitive slave enactment ; and thus far made the government a military despotism, and that of the worst form. Who does not know, that a few hundred thousand slave-holders control the general government, and that they have made us a nation of slave-catchers ? Under their domination, the government has commanded us to do the most cruel

and degrading service under heaven. What can be more cruel, than to catch the panting fugitive, and deliver him over to torments life-long? And what can be more degrading, than to take rank with bloodhounds? Can a republic, that thus degrades its citizens, be long sustained? All this tyranny and degradation are the results of voting for wicked men, who have no fear of God before their eyes.

8. It must be admitted, that it is the duty of all, to pray that God may give the nation good rulers; but to pray thus, and then vote for adulterers and fornicators, for duelists and slaveholders, as many professors of religion have done, is a heaven-daring sin. We should not thus provoke God to anger. If it be our duty to pray that God may give us good rulers, it is our duty to vote for righteous men who fear God and hate covetousness.

9. Voting for wicked men, will, if continued, ultimately so corrupt the nation, and involve it in crime, as to cause God either to abandon it to self-destruction, or to inflict upon it the most dreadful and destructive judgments, as he did upon Israel of old. Our national sins far transcend theirs in number and magnitude. It may be said, in respect to us, as it was in respect to them, "Shall I not visit for these things, saith the Lord; shall not my soul be avenged on such a nation as this?"—Jer. v : 9.

10. By voting just men into office, the nation may be reformed, and all unjust and sinful enactments may be abolished, and the best interests of all classes of people may be secured. Let just men be put in office, and the government will soon be relieved from the evils that now threaten its destruction, and disturb the peace of the nation. There is no one point in which the Church and nation more certainly need reform than in that of voting. This important privilege has been greatly abused by professors of religion, as well as by others. This is the prominent source of the deplorable oppressions and evils

that now exist in our country ; and nothing but reformation can save this mighty nation from the most terrible ruin. Will not all denominations of Christians unite their efforts and their influence to secure the election of just men to office ? We should not be deterred by the cry of uniting Church and State. Where so many denominations exist, there can be no danger of any such union ever taking place. There is vastly more danger of uniting Infidelity and the State. Let wicked and designing men raise that cry, if they choose, in order to secure to themselves the offices of the government, and carry on their oppressions, as they have done in times past ; but let Christians be faithful to Him who will rule all rebellious nations with a rod of iron, and will dash in pieces all tyrannical kingdoms. We should not vote for wicked men, to sustain the better party. We must not do evil, that good may come ; nor choose to commit the least of two sins, by voting for one wicked man, in preference to another that is worse. If it be a sin to vote for a wicked man, we must not commit that sin to secure any good that may result. We should give our votes as religiously as we pray. We should have no politics but such as come from God ; and all we do should be done to his glory.

If all the Christian denominations will but unite in voting for good men, slavery can be abolished, and the sighing millions now in bondage can be set free : intemperance and Sabbath-breaking can, to great extent, be banished from the land, and thousands now sitting in sadness, degradation, and want, can be elevated and made happy. Were this nation redeemed from the sin and disgrace of slavery, a sighing world would rejoice, and angels might sing anew, " Glory to God in the highest, and on earth peace, good-will toward men."

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COLONIZATION.

THE PRESENT SCHEME OF COLONIZATION "WRONG,"
DELUSIVE, AND RETARDS EMANCIPATION.

By JOHN G. FEE.

PASTOR OF THE CHURCH AT BEREA, MADISON CO., KY.

The arguments contained in this tract were first prepared for the Kentucky News, and published in that paper, in 1853.

They were afterward revised for the Christian Press, in which paper they appeared in successive numbers.

The great majority of readers want, not a voluminous work, but only a tract; a short, consecutive argument, with a few facts.

Much of this tract is an appeal to conscience and Christian principle; because, says a British writer, "we never made any headway in the abolition of the slave-trade, and of slavery, till it was taken up by religious men, prosecuted as a concern of the soul, with reference to eternity, and motives drawn from the cross of Christ."

Some of the friends of freedom say, "strike at the evils of slavery, and let plans alone." This would be wise, were it not for the fact, that slaveholders have already given to the people a plan; a plan which, as we shall see, forestalls our action, and serves to perpetuate slavery. A portion of the people have embraced this plan. We must convince them of its errors before we can expect them to embrace another. So we act in the temperance reform.

COLONIZATION.

Of colonization there are two kinds. One is voluntary, free, unoppressive ; in which persons, with all the immunities and privileges of citizens, choose to leave their own country, to go to another for the purpose of getting and doing good. To this we have no objection, and will help such as far as we can, consistently with other duties.

There is another form of colonization, which is coercive and oppressive ; in which the slaves of our country are required to be *banished, as a condition of their freedom*; and in which it is proposed that those colored persons now free, be so oppressed by laws and restrictions of social and political privileges, that they shall be constrained to leave.* These are the positions, as we believe, of most persons who advocate popular colonization. To such oppression, we regret to say, the American Colonization Society has lent its sanction, as the sequel will show. To such we are opposed ; because,

I. It is unjust. Banishment has ever been regarded as a punishment for crime — a criminal's portion. To inflict such a penalty upon an innocent man is, manifestly, flagrant injustice. In the sight of God it is as much so, as the banishment or oppression of a white man. God's law requires us to deal *justly*, and love mercy. There is neither justice nor mercy in banishing the innocent from the land of his birth, and the association of his friends.

* See Af. Rep. vol. V. pp. 20, 21, 241. Also, Thirty-Second Annual Report Af. Rep., May, 1853. Many of our references are taken from the recent work of G. B. Stebbins

In the language of another: "To make a removal from one's *native country* a *sine qua non* of setting him *free*, when held in involuntary *bondage*, is the climax of moral absurdity. Because, it is an offer to restore an inalienable *right*, on condition of being permitted to restrain the *exercise* of that right in one of its most fundamental and essential particulars. It offers *freedom*, on condition that freedom of choice shall *not exist*; that the person made *free* shall not remain where he *chooses*, and reside where he *pleases*. It offers to discharge a *duty*, by the perpetration of an act of *injustice*; to make *restitution* by a new *aggression*; to do *right*, with a reservation of the privilege of doing *wrong*."

Again, in the language of a distinguished United States senator: "Compulsory expatriation of any class is an offense against civilization, and incompatible with *justice*. Let all classes of our population, of whatever complexion, and of whatever origin, be dealt with upon the simple principles of right, justice, and humanity."—*Reply of S. P. Chase to Mr. Miller, March 3, 1853.*

Again, in the language of a southern divine: "Society is bound, and that *now and always*, to see that *every* man is *fairly* dealt by and *justly* paid by every other man in it; and every human being is bound to do justice to *everybody*."—*R. J. Breckenridge, of Danville, Ky. Af. Rep. ix. 329.*

As just men, we may not consent to coercive colonization.

II. Such colonization sunders the marriage and parental relations; relations of God's appointment; relations which should be sacred in the esteem of every man who is a husband or a parent; relations which are the very safeguards of virtue and tranquillity. Yet this valuable and sacred relation is often sundered by the popular

colonization of this age. To illustrate: suppose the case of a faithful and upright slave, whose wife and children are owned by a determined pro-slavery man. His master, however, has become convinced that slavery is wrong, a violation of every element of justice, of the law of love, and is, therefore, sinful. Also, he feels that he ought not to give his *example* in favor of a wrong relation, however kind he may be disposed to treat his slave. Also, he feels that he ought to secure freedom to his slave, so that the slave's happiness shall not be jeopardized after he (the master) dies. He accordingly announces to his faithful slave, that, from a sense of duty and kind regard, he intends to give him his freedom, and wishes him *now* and forever to regard himself as a free man. The poor slave, in humble attitude, with hat in hand, and cheek bathed in tears of gratitude, thanks his master for the precious boon of freedom. With light heart and cheerful mien he hastens to bear the intelligence to his faithful wife. The glad tidings are welcomed by her with manifest joy. But a second thought brings sorrow and distress to the heart. She reveals it by saying, "George, do you know that the laws of this country, and most of the professed Christians of this land, will not allow you to enjoy your freedom *here*? If you enjoy this blessing, you must go into a distant land, many thousand miles hence, and leave, perhaps forever, leave me and my little babes."

Imagine, oh, imagine the anguish of the poor unoffending man, as he contemplates his sad fate! He must either submit to the gloom of imprisonment and perpetual slavery, or he must say "farewell, a long and an eternal farewell" to objects dear to him as life. Oh, how cruel! Yet this the Colonization Society demands; affirming, as it does, that "All emancipation, to however small an

extent, which permits the persons emancipated to remain in the country, is an evil.”—(*First Annual Report.*)

And this Society has greatly aided in the formation of those laws which now enforce the sentiment that disregards the marriage and parental relations. The principle is inhuman and impious. Heaven has no smiles for the man or association that thus tramples down its institution.

III. Such colonization violates Christ's golden rule : “Whatsoever ye would that men should do unto you, do ye even so to them.”

Even if we allow the poor man his wife and children, still we can not compel him to leave the land of his birth, to which he is now acclimated, and where he can enjoy life and health, and go to a distant land, imbibe the diseases of a strange climate, and endure the privations of a colonist ; we can not compel him to do this, and do as we would be done by.

It may be said, it will be better for the man. We reply, of this every adult, sane man, should be his own judge ; for,

(1.) When we assume to judge for another, we violate the above rule ; we would not, in such matters, be willing for others, especially our enemies, to judge for us.

(2.) We should adopt a policy which would strike down all liberty, civil and religious.

The Roman tyrant assumed the position we are opposing, when he banished the early Christians from Rome. The Jews had a prejudice against the Christians, and by their persecutions caused much disturbance : Claudius, like some of the present day, disregarding the claims of natural justice, banished every Christian from the place. In like manner, whenever the enemies, or professed friends of the writer, or reader, may have the power, and adjudge it best, they may banish either or both of

us. Grant the principle, and there is no limitation. Then, severe as the remark may seem, the position is the *tyrant's plea, and the enemy of all liberty.*

It may be said, these slaves choose to go. We reply : very many choose to go, just as the traveler chooses to give up his money, when the robber meets him, presents a pistol to his breast, and tells the traveler he may have his life, if he will give up his money. The traveler gives up his money, rather than his life. So the slave gives up the land of his birth, rather than be a perpetual slave ; but he leaves it by *constraint.*

It may be said they are "negroes." If they are, still they are *men.* There are horses, white and black ; but the black is none the less a horse because he is black ; so the "colored man" is none the less a *man* because he is "colored." The rule then is, "whatsoever ye would that *men* should do unto you, do ye even so to them." Now, can any man by his vote, or consent, force another to leave the land of his birth, the place of his choice, peril the dangers of the ocean, and endure the privations of a colonist, as a condition of his freedom, and do as he would be done by ? Can we claim to be *Christians*, and deliberately violate one of God's plainest commands ? We oppose such colonization, then, because it is a plain violation of the Christian rule ; because we profess to be Christians, and should be Christians in *all things.* "He that faileth in one point is guilty of the whole law." We may sin in such banishment as really as in slavery itself. Indeed, the principle of it is the same as that of slavery itself. It is oppression still ; a violation of the law of love. No man can maintain a Christian character and persist in it. Yet the laws of several of the States of this Union, approved by the professed followers of Christ, require, as a condition of freedom, that the colored

man shall be banished. And of seven thousand six hundred and eighty-two colored persons sent by the Colonization Society from this country to Liberia, only three thousand three hundred and sixty-five went of their own free choice; the others were banished to a distant land as a condition of their freedom. See Appendix A.

IV. In banishing the colored man, you would often banish Christ in the person of his poor.

Many of these colonists are true, devoted Christians. The scriptures represent Christ as dwelling in, and communing with, such — “temples of the Holy Ghost.” Hence, in his description of the scenes of the judgment day, (Mat. xxv. 40,) he says, “inasmuch as ye have done it” (an act of unkindness) “unto one of the least of these my brethren, ye have done it unto me.” What we do to them, we do to him. Christian! Sinner! Will you vote for, or consent to a law or custom, that banishes Christ in the person of his poor? Were Christ here in person, would you vote for a law, or sustain a society, that would banish Christ from the land? Many have done it.

But, says one, did not this present scheme of colonization originate with good men, such as Finley and Mills, in the formation of the American Colonization Society? We answer, such is the popular belief, and general representation; and much favor is secured to the scheme by representing it as originating with such men. But this is an error.

In 1777, Mr. Jefferson suggested the idea of colonizing the free colored persons, but there was then no definite action. The first definite action in favor of this scheme was in the Virginia legislature, sixteen years before the formation of the Colonization Society. This action was not with a view to benefit Africa, nor the colored man here, but the *slaveholder*, as we shall see. It was

immediately after a rumor of an insurrection in Virginia. It was in the following resolves :

“ *Resolved*, That the Governor be requested to correspond with the President of the United States, for the purpose of obtaining a place, without the limits of the same, to which *free* negroes and mulattoes, and such as may be emancipated, may be sent.” * * *

Mr. Mercer states, that the resolution was introduced prior, but with a view to the formation of the American Colonization Society.—(Af. Rep. XII. 114.)

Hear what the Society itself says. After referring to the act of the Virginia Legislature, Dec., 1815, and quoting the preamble and resolutions, it adds: “Encouraged by this movement on the part of a State so distinguished as Virginia, and so deeply interested in the subject of the resolution, a number of gentlemen, friendly to the plan of African colonization, assembled in the city of Washington,” &c.—(Af. Repos. XII. 51.)

“In the year 1816, the Legislature of Virginia, solemnly impressed with the momentous interest of the scheme, and deprecating the increasing dangers of delay, appealed, with an almost unanimous voice, to the general government, for its aid in procuring an asylum for the reception of its free colored population. Influenced by *these examples*, some fifteen or twenty of the wisest men of the nation formed themselves into a society, called, ‘The American Society for Colonizing,’ ” &c. — (Cyrus Edwards, Af. Repos. VII. 9.)

In 1836, Rev. Mr. Plummer, of Virginia, said, “The plan of colonizing the free blacks, and such as might be made free, originated here. The principles of the Society are Virginia principles.”—(Af. Rep. XII. 67.)

The Virginia Legislature suggested the thing. Charles F. Mercer claimed the merit of devising the plan of

operation, and of having communicated it to others on a journey to the North, during the summer preceding the organization of the Society.—(Af. Rep. IX. 265.)

'Tis certain, then, that the Colonization Society had not that holy origin generally ascribed to it. And it is also apparent, that it originated, not so much for the good of the colored man here, or in Africa, but for the benefit of the slaveholder.* This will be still more apparent under the next position we shall assume.

V. The present popular scheme of colonization protects, defends, and perpetuates slavery. This it does,

1st. By leaving the title of the master unquestioned, and rendering the slave property more secure and more valuable.

This was the avowed design in the very organization of the American Colonization Society. The president of the preliminary meeting, previous to the adoption of the constitution, on taking the chair, remarked, "This meeting was not proposed to consider any question of emancipation. It was only on that condition that many gentlemen were present from the South and West, and could be expected to coöperate."

In the same meeting, John Randolph, of Virginia, declared, "This meeting does not in any wise affect the question of negro slavery; but, as far as it goes, *must materially tend to secure the property of every master in the United States over his slaves!!*"

On another occasion, Mr. Randolph, alluding to his own remarks, said: "I thought it necessary to make

* We doubt not but that at its *organization*, some who were then engaged, were prompted by good motives, but led by erring judgments. So with some now coöperating.

The coöperation of men of reputed goodness is desired in almost every enterprise, to give it character.

these remarks, being myself a slaveholder, to show that, so far from being connected with the abolition of slavery, *the measure proposed would prove one of the greatest securities to enable the master to keep in possession his own property.*"—(*See Second Annual Report.*)

The same sentiment has been continued since the organization, as seen in the following quotations :

"The rights of masters are to remain *sacred* in the eyes of this Society. The tendency of the scheme, and one of its objects is, to *secure slaveholders* and the whole southern country against certain evil consequences growing out of the threefold mixtures of our population."—(*African Repository*, IV. 274.) Mr. Archer, in an address, said, "The object of the society involved no intrusion upon *property*, or even upon *prejudice.*"—(*Fifteenth Annual Report.*)

In the same report we are told how colonization renders slave labor more secure : "What is the free black to the slave ? A standing, perpetual incitement to discontent." "Because, in the spectacle of voluntary labor is seen the folly of involuntary labor."—(*Fifteenth Annual Report.*)

Again, "To remove these " (free blacks) "from among us, will *increase the usefulness*, and improve the moral character of those who remain in servitude."

Mr. Miller, in the Senate of the United States, March 3, 1854, speaking of the American Colonization Society, said, "This experiment has given to the American institution of slavery a *moral power and sanction* which neither the law nor constitution could invest it with." "The Republic of Liberia is a witness of good, and not of evil, to slavery in the United States." Yes, at this present hour, popular colonization is the patron of slavery.

2d. The Colonization Society protects slavery, by apol-

ogizing for it as expedient.—(See Af. Rep. IV. 1-19 ; V. 3-27 ; VII. 200-202.)

3d. The Society protects slavery, by apologizing for it as a happy relation, and a position best suited to the present condition of the slaves.

In the organ of the Society, African Repository, for Dec., 1853, in an article approved by a preface from the secretary of the Society, we have the following: "The slaves of the South are well clothed and fed, and taken care of in sickness and health, in youth and old age, and, with very rare exceptions, they are well treated."

If the writer of this article is a husband and a father, would he regard his wife and children as well treated if they were held as *chutels* by some southern planter, in that intellectual and moral degradation, and *liable* to those insults, scourgings, separations, and bereavements which most slaves are liable to ?

Again, says the same writer, "As a class, they are probably more cheerful and happy than any other, and that they *increase rapidly* furnishes strong evidence that they are in a condition best suited to their present condition." The secretary and editor of the Repository assures us that the writer of these extracts is a "Massachusetts man." It is a shame that a man living in a state famed as the very cradle of civil and religious liberty, renowned for intelligence and enterprise, covered with school houses and churches, should put so low an estimate upon liberty, intellectual and moral improvement, as to suppose that fast breeding is the chief end of existence, and to feed and fatten for the market the "best position" for three millions of human beings, made in the image and for the glory of God. If so, slaveholders should be enslaved. To state the position, is to show its grossness and sensuality.

It is also a most humiliating thought, that a minister of the gospel, as we understand the Rev. secretary of the Colonization Society to be, should so far lose sight of his high calling, as to connive at the degradation of millions of human intelligences, instead of rebuking the oppressor, and teaching them to live, and help all others to live, for the *highest glory of God*.

From a whole life in the midst of slaves, I know they are not contented and happy. They are not yet so far imbruted by slavery as to have wholly lost the desire and thirst for liberty natural to man. This is shown, by the continual escape to Canada, braving, as they do, the great danger of recapture, imprisonment, the lash, and the cotton field.

The tendency of all such articles, as the one alluded to, is to allay the rising sympathies and activities of anti-slavery men, and thus leave slavery the more secure.

4th. The Colonization Society perpetuates slavery, by making efforts to defend slavery from the *Bible*. The following are extracts of addresses delivered to the Society, or found in the publications of the Society, without being rebuked or corrected by the Society, so far as we have seen; and we have read the Society's journal for several years.

We notice the following :

"We believe there is not the slightest moral turpitude in holding slaves, under existing circumstances, at the South."—(Af. Rep. IX. 4.)

"I understand the epistle to Timothy to forbid the preaching of manumission."—(S. M. Hopkins, Pres. N. Y. Col. Society.)

"We proceed to prove that the Bible does recognize property in man. We refer to the Old and New Testa-

rights throughout." "That the rights of the master or owner of slave property are acknowledged by the divine law, that the precepts of the Old and New Testaments are addressed to both masters and slaves, and, that this relation, so far from being disturbed, was fully recognized."—(Af. Rep. XII. 375.)

"Christianity forbade idolatry, but not slavery."—(S. H. Cox, D. D., *Address to N. Y. Col. Soc.*, 1851.) The doctor had better examine again 1 Tim. i. 10, and 1 Cor. v. 11.

Still more recent is an extract from an article found in the *African Repository*, for Dec., 1853. The article is introduced and recommended by the *secretary* of the Society, by styling it an "interesting essay," and by copying, approvingly, the words of the editor of the *Boston Courier*, who affirms that "the remarks of the writer commend themselves to the earnest notice of every one who wishes to find honest opinions on a subject which so few can handle with unclouded judgment and calmness of temper."

They are as follows: "Slavery is said to be a sin, but yet we find no direct prohibition of it in the Bible; but, on the contrary, the relation of master and slave is more than once recognized there; while it is certain, that for some purpose God has permitted its existence since the creation of the world." In the same sense he has permitted drunkenness and murder, but has *approved* neither. The above extracts are manifest efforts to defend slavery from the Bible. The editor of the *Repository* says, "It is the policy of the Society not to introduce articles that will tend to agitate the question of slavery." We notice it now introduces articles that will agitate *for*, but not *against*, slavery. We see no Bible arguments against slavery, but plenty in favor of it.

5th. The Society perpetuates slavery, by removing the free laborer, and thereby increasing the demand for and value of slave labor.

If the writer were able to remove all or most of the horses of the South to another country, he would increase thereby the demand for, and value of mules and oxen. So, when we remove the free laborer, we increase the demand for slaves, and value of slave property.

But, says one, will not, in accordance with the laws of trade, the supply from abroad be as the demand and value of laborers? We answer, it would be, but for the *odium* of slavery. Thousands of free laborers would come into the South, and thousands more from the poorer districts of the South would go into the richer portions, and labor for wages, were it not for the existence of slavery, which renders labor disreputable; branded, as they would be, by some aristocrats, as "white negroes." If there is any one thing which the non-slaveholders of the South ought to demand of their representatives at the ballot box, and demand vigorously and perseveringly, it is *protection for labor*,—protection from that odium which slavery throws upon labor.

It is slavery, then, that keeps away the supply of free labor. Every free colored man, therefore, that is removed, increases the demand for, and value of slave labor. As slavery becomes more valuable, emancipation will be retarded.

6th. The Colonization Society perpetuates slavery by directing the sympathies, means, and activities of anti-slavery men in a wrong channel; to a delusive and futile work, so far as emancipation is concerned.

There are many men who feel that slavery is a great moral wrong to the slave, and a great curse to free laborers, white and black; they feel that they ought to do some-

thing for the oppressed colored man, and for the relief of their country; and being taught by some that the colonization scheme affords a channel for such benevolent effort,* they direct their means and their energies through it; but into one worse than abortive. Hence, pro-slavery men tolerate the Colonization Society, and say, "it does very well as a kind of safety-valve through which to let off the morbid anti-slavery sentiment of some anti-slavery men." A kind of safety-valve through which to let off human sympathy and sense of natural justice, which otherwise might burst out against the oppressor with righteous indignation, and blow up the cruel system that oppresses the innocent poor. Anti-slavery man! you have noble impulses planted by heaven, and designed for noble purposes—the elevation of your species. What a misfortune that they should be lost upon the air, sponged up in a worse than futile course. Look at facts. The Colonization Society has been in existence more than thirty-seven years. It has had the sanction of church and state, the patronage of state and of the national government, the eloquence of the pulpit and the bar, the indefatigable labors of talented and good, but misdirected men. What has it accomplished? It has removed, upon an average, two hundred and seven men annually, and, in the whole time, seven thousand six hundred and eighty-two; not the tenth part of the increase of the colored population for *one year*, much less the principal of more than three millions. When will it accomplish the work?

The Christian Spectator estimates that the slave population of our country doubles itself in less than twenty

* See Af. Rep., Vol. III. p. 5. Also, Anti-Slavery Reporter, Vol. I. No. 2.

years. If this be so, we shall have in the South, within the lifetime of a man, thirty millions of slaves. Will the Colonization Society accomplish the work of removing this multitude ?

The impracticability of this scheme caused Thomas Clarkson, the distinguished philanthropist, to renounce it. The present president of the Society, as we shall hereafter show, acknowledges that the Society is incompetent to the work, and is not likely ever to do it.

Does any one say, we hope the Society will grow in numbers and means, as population increases, so as to be adequate to the task ? We answer :

1st. This is improbable. For distinguished philanthropists abroad, as Wilberforce and Clarkson, and our Jays and Smiths at home, have abandoned it as worse than delusive.

2d. On looking over the last number of the African Repository, we find the receipts for the Society are, from free States, as six to one from the slave States. In the free States abolitionists are increasing an hundred fold faster than colonizationists are. And abolitionists are opposed to popular, coercive colonization.

3d. Colonization is a selfish scheme, and its friends have not that self-sacrifice, zeal, and devotion necessary to success in any great enterprise. Let us who are stewards for God see to it, that our labor be not lost, worse than lost ; for this scheme prevents the adoption of some other, and one more efficient. Thomas Clarkson, speaking of this Society, says, " I may say further, if the Society still exists, it is criminal ; for to hold out that this scheme would produce the entire extinction of slavery in America, (and this was held out with an inconceivable obstinacy,) what was it, or what is it, but to delude the public as well as themselves, and to teach people to rely upon this

measure ? Whereas, if their scheme had never been proposed, they would have been looking out for some other remedy or cure."

7th. Again, this Society perpetuates slavery by making the impression that the colored people are so "diseased in intellect," debased in character, and that such a prejudice exists against them, that they can never rise to a respectable position in society, never be any thing but nuisances and a dangerous element of society, and thus fosters *caste*. In the leading organ of that Society, the colored people are represented as "An anomalous race of beings, the most debased on earth."—(Af. Rep. VII. 230.) Again, the free colored population are represented as "notoriously ignorant, degraded, and miserable, mentally diseased, broken-spirited, acted upon by no motives to honorable exertion, scarcely reached in their debasement by the heavenly light."—(Af. Rep. I. 168.) To this the speaker says "there are exceptions." We deny the truth of the position as a general remark. We shall adduce facts in the sequel.

Again ; "Here they (the colored people) must be forever debased ; more than this, they must be forever useless ; more than this, they must be forever a nuisance, from which it would be a blessing for society to be rid." Again ; "The African, in this country, belongs by birth to the very lowest station in society ; and from that station *he can never rise*, BE HIS TALENTS, HIS ENTERPRISE, HIS VIRTUES, WHAT THEY MAY. * * They constitute a class by themselves—a class out of which *no individual can be elevated*, and below which none can be depressed."—(See African Repository, vol. IV. p. 119.)

The assertion is false, as the case of F. Douglass, Dr. Pennington, James McCune Smith, Ward, Reymond, and many others prove. And thus does the Society persecute

and degrade the colored man, under the name of "humanity and Christianity."

Hon. Edward Everett, then Secretary of State, delivering an address before the Colonization Society, said, "It would, I think, be unjust to urge, as a proof of the intellectual inferiority of the civilized men of color in this country, that they have not made much intellectual progress. It appears to me that they have done quite as much as could be expected under the depressing circumstances in which they have been placed. What branch of the European family, if held in the same condition for three centuries, would not be subject to the same reproach? * * * * Why, sir, it is but a short time since we Anglo-Americans were habitually spoken of by our brethren in England as a degenerate and inferior race. * * * * The learned blacksmith of Alabama, now in Liberia, has attained a celebrity scarcely inferior to that of his white brother, known by the same designation. I frequently attended the examinations at a school in Cambridge, at which Beverly Williams was a pupil. Two youths from Georgia, and a son of my own, were his fellow-pupils. Beverly was a born slave in Mississippi, and apparently of pure African blood. He was one of the best scholars, perhaps the best Latin scholar, in his class. These are indications of intellectual ability, afforded under discouraging circumstances at home. * * * *

"In the face of facts like these, it becomes us to be somewhat cautious in setting down the colored race in America as one of hopeless inferiority."

We further reply—

1. 'Tis strange that the Colonization Society should propose to civilize Africa with a people "diseased in intellect," "debased in character, so as to be acted upon by

no motives to honorable exertion, and scarcely reached by the heavenly light," "a nuisance from which it were a blessing for society to be rid." What fine missionaries, the Society being judge.

2. When the friends of colonization wish to favorably impress the lovers of intellectual and moral good, with the importance of their work in Liberia, they give us interesting pictures of the pecuniary, intellectual, and moral improvement of the colonists. We doubt not this improvement, and believe that the same persons are capable of the same mental and moral improvement here; and would colonizationists be such friends to them here, as were the friends of Dr. Pennington, S. R. Ward, and F. Douglass, they might have equal intellectual and moral standing. These men can now move in the first circles in all European countries, and in portions of our own. Why can they not here? You say, because there is a prejudice against them.

This is the assumed position of many colonization articles, and forms the chief staple of almost every colonization speech. We find assertions like the following: "*Invincible* prejudice excludes them from the enjoyment of the society of whites, and denies to them all the advantages of free men."—(Af. Rep. Vol. VI. 17.)

The word prejudice is here used, not in the sense of prejudging, but in the sense of odium, hatred, proscription, *caste*. Is this caste *right*? It exists in India among people of the same color. It exists in Europe among people of the same color. It exists in our own country toward those of a different color or complexion; and toward those of the same complexion (white), as we shall show.

Did Christ, the Saviour of the world, sanction it in his acts toward the daughter of Samaria, and the Canaan-

itish woman? Did he, when he mingled and dined with publicans and sinners—Gentiles—as much despised by Jews then, as colored persons now are by some white persons?

Does the Holy Spirit sanction caste, when it dwells alike with every holy heart, irrespective of color?

Does God, the Father, sanction it, when he declares he loves the whole world, and is no *respector* of persons? And shall worms, depraved, arrogate to themselves more purity and dignity than the holy God?

Did the practice of the inspired apostle, when he “withstood Peter face to face,” because he refused to eat with his Gentile brethren, “after that certain came down from James”—i. e. from Jerusalem—did his rebuke sanction caste?

Does Christianity, whose cardinal precept, regulating the duty of man to his fellow man, requires of them, “whatsoever ye would that *men* should do to you, *do ye even so to them*,”—does this sanction caste? Did it at its first promulgation, when it overleaped all the barriers of caste, and blended into one spirit the antipodes of all nations, declaring, God hath made of one blood all nations of men, and thou shalt love thy neighbor as thyself; did it then sanction caste? Every honest man must say No! Its language still is, “My brethren have not the faith of our Lord Jesus with respect to persons.” “If ye have respect of persons, ye commit sin.” But popular colonization teaches that we should have respect to persons, and give to the white man privileges here we should not to the colored man. Colonization makes *war* upon God, and the very system of truth by which our souls are to be sanctified. Who will sustain it, and fight against his Maker and the highest interests of his own soul?

Again; this caste, which is fed by colonization, makes

war upon *man*, all men—the same color, and all colors. It despises the laboring man of the same color in India; it despises the laboring man of the same color (white) in Europe; it despises the laboring man of different color (black) here; and it despises the laboring man of the same color (white) here. In the language of Chancellor Harper, of South Carolina, “bodily labor must be disreputable, from the mere influence of association,” (slavery.) Hence it is that white laborers at the South are styled “mean whites.” In the same spirit, Robert Wickliffe, of Kentucky, called white laborers “white negroes.”

’Tis caste that excludes the free white laborers from the first table, and from the family of many slaveholders and aristocrats.

Free white laborer, remember you can never rise whilst you tolerate that slavery which *degrades your labor*, and sustain those institutions which foster *caste*.

Yea, the time may come, in our own country, in which color will be no barrier to the depredations of slavery itself; for, in the Roman empire, color marked not the boundary of slavery. It made prey of men as white, and even whiter than the masters themselves. And in our own State I have heard slaveholders, and professing Christians, too, say, “It would be just as right to enslave *white* men as black men, if the law would allow it.” All that such men want, in order to enslave the reader or writer of these articles is the *power*. In some future day give them a law and public sentiment saying, every white laborer shall be sold as a slave, then you and I, dear reader, may be slaves. Consent to nothing that degrades innocent men; for the moment you do this you give the tyrant a plea to enslave you. Men with fair skin and blue eyes are *now* sold in our country.

Reader, as you will preserve your own honor, and your own liberty, give aid to no institution that degrades man, degrades labor, and feeds caste. Slavery degrades labor and makes caste. And colonization defends, prolongs slavery and feeds caste. *It is man's enemy, as well as God's.*

It declares that its object "involves not intrusion upon property (slavery), or *even upon prejudice*"—(caste.)—(*Fifteenth Annual Report.*)

It apologizes for this prejudice, (see 47th page of same report,) by declaring that "this prejudice is an ordination of Providence, and no more to be changed than the laws of nature."

We often hear the same assertion now, in language like the following: "It is not sinful prejudice, it is only natural aversion to a black skin." We answer: we have no *natural* aversion to a black coat or a black hat. Nor has the infant child any aversion to a colored person; has not, until taught by older persons. We have no aversion to colored persons, when they are waiters in the coach or nursery. Here, in slave States, we often see colored men, as slaves, ride along by the side of their "young master" and their "young mistress," and by their old master and old mistress, and in the same carriage, and on the same seats, as slaves and waiters. And slave women sit in the family room with their mistresses, and nurse and sew for, and talk with these mistresses all day, and that too, in a manner most agreeable to their mistresses, so long as they are slaves. But if the same persons were free men and free women, and riding along with these same white persons in a state of social equality, these same white persons, and society at large, would be shocked, horrified! And why? What is the trouble? 'Tis not instinctive aversion to color, or *it would not be*

chosen in the first instance. But it is PRIDE! Such persons are afraid of being, as they suppose, *lowered*, by being on an equality with one whose color, by association, is degraded; degraded because of the condition his color has been made to assume. *'Tis condition, not color, that makes caste.*

The Egyptians would not come upon a social equality with the brethren of Joseph, because they were shepherds. It was not because the brethren of Joseph were darker complexioned than the Egyptians, (they were fairer,) but because every shepherd was, in "custom, an abomination to an Egyptian."—(Gen. xlv. 34.) It was condition then, as now in India and in our own country, that made caste. Let us not feed caste, but put on more of the spirit of the gospel, and nature of Christ, and live it down. We shall not be blessed of God until we do it. The spirit of God can not dwell in a proud heart. He "gives his grace to the humble, but regards the proud afar off."

Do you say the caste is not in us, but in others. We reply, few colonizationists, so far as we know, but what have this caste themselves. But if they have not, let them employ their means, talents, and labors to break down this ungodly, soul-damning caste, and thus relieve the colored brother from his oppression, and the white brother from perdition; for, "he that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." So says God. We have no less caste in our hearts, when we have banished the colored man four thousand miles from us, than when he was in our midst.

Also, it is a fact worthy of our consideration, that there is now more caste against the colored man than there was before the Colonization Society was organized, and more

than in other countries where no Colonization Society exists.

But, says another, "the present colonization scheme has done great good in Africa, by extending civilization there, and in assisting to break up the slave-trade." We reply :

. You "may not do evil," (by forcing the colored man away, and fostering caste,) "that good may come."

2. Where is the consistency of opposing the slave-trade in Africa, and encouraging it at home. Up to the last election, every president of the Colonization Society has been a slaveholder. "The first was careful to call his slaves together, on one occasion, and tell them, though he was a colonizationist, he did not intend to set one of them free. Soon after, fifty-four of these slaves were sent to the New Orleans market."—(*Judge Jay.*)

The second left a thousand in slavery. The third sent none to Liberia, and left one hundred to his heirs to be scattered "hither an' yon."—(*Stebbins.*)

The last, we believe, left all his slaves then born, to live and die in slavery. Those born after the year 1850, to remain in slavery twenty-five years, and then, if they can be found, and if any friend will endure odium in inquiring for a colored man's rights, they may get their liberty by consenting to be banished.

The New Orleans Courier, in 1839, declared that, although the prohibition of the foreign slave-trade "put millions into the pockets of the people living between the Roanoke and Mason and Dixon's line, it would need some casuistry to show the slave-trade from that quarter a *whit better than the African.*" A writer in the New Orleans Argus, for 1830, estimated "the loss of life by acclimation, at twenty-five per cent.

If the Colonization Society wishes really to break up the slave-trade on the African coast, why does not the

Society oppose the same execrable traffic here on our own coast? If a missionary should affect great zeal to convert sinners abroad, and at the same time had no heart nor efforts for the same work at home, we should infer, either that he intended to deceive others, or was deceiving himself.

Many persons question the honest purpose of the Liberian colony to oppose the slave-trade, inasmuch as up to 1837 and 1838, slavetraders obtained aid, boarding, and materials for the trade from the colony. "Mr. Lewis, SECRETARY OF THE COLONY, was in Blanco's employ in the slave-trade in 1837; his warehouse in Monrovia was Blanco's depot for slave-trade goods; and slavers came that year to Monrovia to get goods for the trade."—(*Admission of Mr. Pinney.*—*Stebbins.*)

But if we grant to the colony honest purpose to oppose the slave-trade, which is probably true, the colony has but little ability with which to do it. "Whilst it is true, important aid has been derived from these settlements, in breaking up the slave factories, ('on the Liberian coast') it is equally true that they could have rendered no such aid, had it not been for the support of English and other men-of-war on the coast, and for the simple reason that altogether they have not sufficient naval force to contend with one armed slaver."—(Letter of Rev. J. L. Wilson, American missionary, whose letter was printed and sent to Lord Palmerston.) "Almost her entire naval armament is a small schooner, given by the British government to the Republic; the land force is small."—(*G. B. Stebbins.*)

Recently the naval force of Liberia has been slightly increased by a small present from France. What can such a force accomplish in a coast of eight thousand miles?

Again to suppress the trade in Liberia, is but to divert it to another, or other places. It is like diverting the waters from a certain point on the surface of a dam ; it is but to turn them to other channels. This will continue to be so until the great *demand here*, in Cuba, and other places is stopped. From the report of Sir Thomas F. Buxton, on the slave-trade, we learn that, annually, many thousands of slaves are brought from Africa to Cuba, and from thence smuggled into the southern portions of this country. As a matter of fact, the slave-trade is now greater than it was even ten years since.

In 1840, sixty-four thousand one hundred and fourteen slaves were sent from Africa to America. In 1847, eighty-four thousand three hundred and fifty-six. 'Tis then worse than futile for the president of the Colonization Society, in his late speech, to say, "the Society will be remembered with gratitude, as the exterminator of the slave-trade." And where is the consistency, yea, the moral honesty, of that scheme, which at one time holds up the Colonization Society as the patron or friend of slavery, and at another as that which will secure the extinction of slavery ? Both can not be true.

3. We hope and pray that the slave-trade may be broken up, abroad as well as at home, and that the Colonization Society may have a share in this glorious work ; but there is a *better way* of doing it, than forcing innocent, ignorant, "degraded men," as colonizationists call them, to go to that land ; and also foster prejudice against those who are here. Had the Colonization Society lent no sanction to the banishment of men without their free choice, no support to the slave system, but a constant and consistent rebuke against it, and then had employed its means and influence to elevate the colored man here, and then had *induced voluntary colonists* to go, as George Thompson

and his co-laborers have gone, we believe still more good would have been done, without the evil now done.

But, says another, if you elevate the colored man here, then you will bring about amalgamation. We reply :

1st. A slaveholding and a slave-defending colonizationist (and we have shown that present colonization is a slave-defending and slave-perpetuating scheme,) should be the last person to talk about amalgamation. There is a hundred fold more amalgamation in a state of slavery than in a state of freedom. A glance at the state of society in the free States will prove this. Henry Clay, a few years since, said, "If slavery continues a century, all complexional difference will cease." Yet the present scheme of colonization perpetuates slavery, and therefore those who perpetuate this scheme, perpetuate amalgamation.

2d. Better that we have black faces than bad hearts, and reap eventually the torments of hell. We may have pure hearts if our faces should, after the lapse of a century or two, be a little tawny.

3d. When that period comes around in which the colored man shall be so esteemed as that amalgamation shall take place, it will cease to be regarded as a crime, as with Moses when he married the Ethiopian woman.

'Tis a poor resort, when, to defend our sins, we appeal to prejudices.

The next most popular position is, "Let us banish the whole of the colored people, slaves and all ; then there will be no perpetuation of slavery, nor any amalgamation." We reply--

1. Then we shall sin against God and our fellow men, by doing as we would not be done by. For many will not go, only as they are forced. We had better not ruin our souls to gratify our prejudice.

2. We can never raise the means with which to send them off, purchase lands for them, and feed them through the seasoning. It would take from two to three hundred millions of dollars to do it. Where will we get the money? The North will not raise it. "The South can not." The present president of the Colonization Society has the following language: "Colonization is as utterly incompetent to transport the whole colored population of the United States to Africa, as it would be impossible to ladle out one of our northern lakes with a kitchen utensil." "All that Congress can give will be insufficient for the purpose; all that the States can give will be insufficient; all that individuals can give will be insufficient. * * * To what, then, is colonization competent? It is competent to buikling up of colonies on the coast of Africa, offering the same attraction to the colored man in this country that this country offers to the European." * * *

"When that shall be the result of our labors we shall see an emigration from America to Africa like that we now see from Europe to America." We ask,

When will it be done? If it takes the Colonization Society thirty-seven years to build up a colony sufficient to receive seven thousand six hundred, and attract less than half of those voluntarily, how long will it take the Society to build up colonies sufficiently large and enchanting to receive and attract three millions and their *increase*? It will be long after that period shall have elapsed in which Henry Clay says, "all complexional difference will have ceased." Where then will be the necessity for colonization? What foggy dreaming to gratify prejudice and perpetuate slavery.

Also, colonizationists in their theorizing, will do well, in devising plans on which the destiny of millions is designed to turn, to inquire how many emigrants new and

feeble colonies are capable of receiving? Emigrants to our western States sometimes endure great suffering on account of the scarcity of provisions, and want of employment in a newly-settled country. The president of the Colonization Society, in an address delivered last year, speaking of the condition of the colony about twenty years since, said, "This was a critical time for colonization. Had the supply of emigrants continued, they would have been shipped, and great injury would have been done. The colonies were not yet ready for the numbers that would have gone forward. To have crowded them at that time with such emigrants as would have been procured, comparatively ignorant and inexperienced, might have postponed for a long time their independence, if not periled the whole scheme."

It will probably be fifty years before the colony could receive an annual increase of fifty thousand colonists, and yet, with the increase of the colored population from 1820 to 1830, the annual increase in a few years will be not less than one hundred and fifty thousand. And what will the increase be when that fifty years roll round? and what the principal? Verily, colonization is the greatest humbug of this age, as a remedy for slavery.

Now the colony is embarrassed with debt, and scarcely able to raise revenue enough to carry on its wars with the neighboring tribes; in one of which wars, says a writer from there, "every shot spent its force in a mass of living human flesh." Moreover, we have no assurance that Liberia would *consent* to receive a sixtieth part of our colored population, if they were willing to go, and we had the means with which to send them. It is one thing to assume what can be done, but quite another to make it a practical reality.

To emancipate on the soil, we know can be done. The

same soil that *now sustains* them, can *continue to sustain* them. The thing has been done, in scores of instances, and with safety. But for one nation to send off at once, or in a short time, three millions of colonists, never has been done. They may go out with *their own choice*, under the delivering hand of the Almighty, as the Hebrews did from the Egyptian oppressors; but it is folly to talk of sending off, by forcible colonization, a nation of people near four millions strong; and to slaveholders increasing a fearful ratio. We triumphantly ask, when will it be? Surely colonization is a delusive scheme.

3d. What assurance have we that the slaveholder would let his slaves go, if we had the money necessary to colonize the slaves? Of this there is no probability.

Do you say, we will go to work and change public sentiment, and pass laws securing the emancipation of the slaves? We say, *that is the work* that has to be done, and the sooner the better; all else is mere subterfuge, an excuse to avoid present responsibility.

4th. If the slaveholder would give up his slaves, and non-slaveholders could raise two hundred millions of dollars with which to colonize the colored people, it would be not only morally wrong to force them away, but highly *inexpedient*. We should have to import two or three millions of foreigners to labor in their stead; and, although the writer, like many other citizens, by running back two or three generations, can find English and Irish ancestors, and although he is in favor of allowing every foreigner to come, who will be a law-abiding subject, that he may receive and do good, yet he hesitates not to say, that our colored population are a more virtuous, quiet, obedient, law-abiding, hopeful class of subjects than many, very many, of our foreign emigrants.

There is no portion of our citizens, Americans or for-

eigners, more quiet or law-abiding than the colored people. None would so readily receive the gospel of Christ.

Many entertain great fears from the Catholic power already in this country. Shall we banish quiet, orderly, Protestant Christians, to introduce querulous, dissipated Catholics, with sworn allegiance to a foreign Pope? And for what? To gratify the supposed worldly interest of a few, and the soul-damning prejudice of a few more. Never did a civilized people propose a scheme of more consummate folly and weakness.

In connection with the point now under consideration, let us notice another kindred one. Some who are non-slaveholders, and free laborers, say, "If all the negroes were removed, then there would be more employment for those of us, who are free white laborers."

1st. Shall any of us be so selfish as to wish our own aggrandizement or interest at the banishment, expense of the natural rights of a poor man, already too long oppressed? Is there one in our land, who, on a second reflection, would ask such a thing? Such would be selfish, ungenerous, and unmanly, to say no more.

2d. Such persons forget that if all the slaves were banished, and therefore the odium of slavery gone, then free laborers would flock in from the North, and from Europe, and there would be no more employment for our free white laborers than if the colored people were left here. Now the laborer gets but little employment from the slaveholders, and if he does get any, his labor is along with *slaves*, his labor degraded, and he degraded with it; otherwise he must stay in poor districts and get but little.

Says one, "I care not for my degradation, nor that of my labor, so I get money. I can get higher wages in slave, than in the free States." As a general rule, just the opposite of this will be found true.

Any man, by referring to the census of 1850, will see that the prices for physical labor are better in free states than in slave states. Let the South proclaim freedom to all, and immediately the capitalist would come in, establish factories, build up towns, railroads, &c. This would make an increased demand for labor.

Again; employment is precarious, uncertain, only occasional, for the slaveholder will not employ the free laborer except when necessity compels; for he wants not the free laborer with his slaves.

Also, not only are the field hands supplanted by slave labor, but the mechanic is being supplanted by slave labor. The slaveholders in many places are now teaching their slaves to be blacksmiths, tanners, brick-masons, plasterers, carpenters, &c. It is then for the interest of every non-slaveholder to go in for emancipation at once, and upon the soil. The right course is the best course. "Nothing is gained by thieving," especially in the long run; so runs the old proverb. Let us be men, and not act with the frivolity and selfishness of children. Let us be philanthropists, with generous spirits, and scorn to oppress a weak, but innocent and law-abiding race. *Let us be Christians*, and act with that magnanimous, impartial love which characterized the Prince of Glory, the Saviour of mankind, who sought to enlighten the ignorant, reclaim the vicious, relieve the oppressed, do good to all, and injure none.

Again, it would be great ingratitude on the part of this nation, to banish the colored man. In the time of its struggle for freedom, with a foreign power, the colored people, slaves and freemen in solid ranks, fought, side by side with the white man, for the liberties and immunities of this country. For proof, see the following extracts:

"At the early part of the revolutionary war, there

was found in the middle and northern States, many blacks and other people of color, capable of bearing arms, a part of them free, and a greater part of them slaves. The freemen entered our ranks with the whites. The time of those who were slaves was purchased by the State, and they were induced to enter the service in consequence of a law, by which, on condition of their serving in the ranks during the war, they were made freemen.

* * The gallant defense of Red Bank, in which the black regiment bore a part, is among the proofs of their valor.”—(Extract from a speech of Governor Eustis, of Mass., in the Congress of U. S., 1820—the Missouri question, whether colored people should be settlers or not.)

Charles Pinkney, of South Carolina, in reference to the colored people, said: “They were, during the revolution, as they still are, as valuable a part of our population to the Union, as any other equal number of inhabitants.

“They were, in numerous instances, the pioneers; and in all the labors of your armies, to their hands were owing the execution of the greatest part of the fortifications raised for the protection of our country.

“Numerous bodies of them were enrolled and fought, side by side with the whites, the battles of the revolution.”

So, also, the proclamation of General Jackson to the free people of color in Louisiana, Sept. 21, 1814. “*As Americans,** your country looks with confidence to her adopted children for valorous support. As fathers, husbands, and brothers, you are summoned to rally round the standard of the eagle, to defend all that is dear to

* General Jackson called those colored men “*Americans*,” because, though their forefathers came from Africa, yet these were *born in America*, and therefore they were Americans. *This is their native land, and by birth and labor they have as good a right to it as the white man has.*

existence"—liberty. They did rally, and fought with praise from their commanders.

See, also, the speech of Hon. Mr. Morrill, in Senate of United States, and reported in the *National Intelligencer* for Jan. 11, 1821. Speaking of the colored people, he says: "What did you say to them on their enlistment? We will give you a monthly compensation, and at the end of the war, one hundred and sixty acres of land, and on which you may settle, and by cultivating the soil, spend your declining years in peace, and in the enjoyment of those immunities for which you have fought and bled! Where is the public faith in this case?"

The war over, the colored man has quietly labored for nearly a century, felling the forest and cultivating the fields, whilst the master reclines at ease under the shade, or around the fireside; and all without scarce a murmur. And now, guilty of no crime, and merely to gratify the prejudice of a few haughty ones, he must be banished three thousand miles from the land of his birth, which he has defended by his blood, cultivated with his hands, and bedewed with his sweat and tears. If there is a thunderbolt of the Almighty, hot with his wrath, and in reserve for guilty nations, it will be for the people who shall commit such a deed as this.

Some one, perhaps, is ready to say, "African colonization is perhaps impracticable and inexpedient, but let us take a part of our own territory, as in Texas or New Mexico, and put the colored people there." We reply—

1st. The principle of forcing away, in this case, is just as sinful, just as much a violation of the golden rule, as to banish them to Africa.

2d. With the present means of conveyance, it will cost more to send them there than to Africa. We can not raise the money.

3d. The slaveholders will be just as unwilling to give them up in this case as in the former case.

4th. The same evils will attend a foreign immigration as in the former case.

5th. Will this government, which has been so unwilling for any other government to occupy a spot within her territory, consent that a nation of people shall be placed right in her midst, and who, from the very treatment (banishment) received at the hands of this nation, must become our enemies, and be thrown at once in sympathy and alliance with other nations? Will this government consent to such a plan? It is folly to talk of such.

We then oppose all these schemes, because they are unjust, un-Christian, impolitic, and because they are delusive schemes which serve to *prolong the evil of slavery*.

We should not then go into convention and consent with a majority to do a thing which we know is morally wrong, impracticable, and serves only to perpetuate the curse of curses upon our country and fellow men. There is neither patriotism, philanthropy, nor Christianity in such.

We should consent only to Heaven's order: "Break every yoke and let the oppressed go free;" *let them choose their own homes; do as we would men should do unto us.*

What! says one, Let them go free, right here among us? We answer: What else can we do? Colonization is hopeless; and the issue is, freedom on the soil, or prolonged slavery, with all its attendant evils and dangers. Also, God, justice, and humanity demand it.

But again, as C. M. Clay has said, "are they not already among us?" And are they not in a much more dangerous condition than if they were free? If any thing can drive a numerous and hardy people to desperation, it must be the galling tyranny of slavery. And when it

shall be known that this nation has determined not to give freedom to her slaves, such intelligence will engender a mad despair, a sullen desperation, which will know no mitigation but in the blood of its oppressors. It is despair that drives to desperation. If recent reports of insurrections be true (See App. B.), such insurrections exist only because the dominant party, by its acts, declares it will perpetuate slavery at the expense of law and order—even by bloodshed.

There is, then, no *practicable and safe scheme, but emancipation on the soil*. And if the colored people are quiet and unvengeful in a state of slavery, will they not be much more so when we shall confer upon them the favor, the boon of freedom? If I do a man a favor, may I not, from what I know of human nature, reasonably expect a favor in return? And does not the history of emancipation, the world over, sustain this position? In the city of New York, a silk merchant, some years since, distinguished himself as the friend of the colored people. At the time of the great fire there, when whole squares were speedily consumed in the raging flames, colored people rushed to the house of this friend, and bore off in safety much of the silk he had, to a place of deposit; in less than three days time he was selling silk on his new counter. Such they would be to the slaveholders now, if slaveholders would be their friends.

A still more beautiful illustration is found in the history of emancipation in the West India Islands. On one of the islands, "when the hour of twelve approached, the missionary proposed that they (the slaves) should kneel down and take the boon of freedom in silence. Accordingly, as the loud bell tolled its first note, the crowded

assembly prostrated themselves on their knees. All was silent, save the quivering, half-stifled breath of the struggling spirit. The slow notes of the clock fell on the multitude, peal on peal, peal on peal rolled over the prostrated throng in tones of angel voices, thrilling among the desolate cords and weary heartstrings. Scarcely had the clock sounded its last note when the lightning flashed vividly around, and a loud peal of thunder roared along the sky ; God's pillar of fire, and his triumph of Jubilee. A moment of profound silence passed, then came the burst ; they broke forth in prayers, they shouted, they sang glory, hallelujah ; they clapped their hands, leaped up, fell down, clasped each other in their free arms, laughed, cried, went to and fro, tossing up their unfettered hands. Above all, in broken dialect, was heard the uttering of gratitude to God," Yes, with gratitude to God. There was no danger of insurrection then.

The next day the daily papers appeared, announcing, "First day of emancipation—all is safe." So for the second, and third, and on until they became ashamed that they had even anticipated danger, and ceased to notice the order and quiet which everywhere prevailed. From that day to this they have had more quietude, peace, and sobriety, than they ever had in a state of slavery. Education, religion, arts and science now flourish more, by far, than in a state of slavery ; and that, too, when there were in some of the islands ten, and even fourteen, colored persons to one white person. Such has been the history of emancipation the world over ; we challenge investigation.

Does any one say, that there was rebellion in St. Domingo ? We reply : yes, when the French tried to *again*

oppress and subjugate the colored people ; just as the American colonies rebelled when the English attempted to oppress them. But when the colored people have not been interrupted, no people are more unoffending. No people in the world are so proverbial for submission, kindness, and gratitude for favors bestowed. In our own country they are, without the boon of freedom, more quiet and orderly than many, very many of our white citizens, even many slaveholders and their sons.

Does any one say, "the West Indies do not export as much as they did in the days of slavery." We reply—

1st. Often, in the days of slavery, those islands were reduced to bankruptcy and reverses in trade.

2d. The proprietors deprived themselves of operatives, through the colonial legislature, by taking from the free colored man his provision grounds, offering small wages, and placing upon his imported provisions such an unequal and heavy tariff, that he was compelled to seek a home or grounds of his own, and make his living off of it ; working thus for himself, rather than for the planter. Selfish oppression was the cause, not freedom.

3d. If they now export less than immediately before emancipation, they raise more, and a greater variety, for home consumption, and of provisions, import less.

4th. Many of the women who were once field hands, are now in their proper sphere, engaged with domestic concerns, much more useful and happy. Many of the men have now purchased little homes of their own, and are busy in improving and cultivating them. Others have become mechanics, and find employment in the villages and towns now springing up on the islands.

5th. Many are now spending part of their time in mental and moral culture, in schools and churches, instead of spending eighteen hours in the field and distillery; and if less sugar and rum are exported, there is more of physical and intellectual, and moral well being. And shall we balance intellectual and moral attainments with sugar and rum? spiritual with temporal?

Freedom is the natural state of man, and always has and will work better than slavery. Let us have it.

Here we may notice a popular objection to emancipation on the soil. It is often said, "the colored man can not rise, can not prosper on the same ground with the white man." Let us look at facts. Some twenty years since, eight hundred thousand slaves were in two years time freed on the soil, in the West Indies. In one of those islands, Jamaica, out of a population of two hundred and ninety-three thousand colored persons, some fifty-five thousand are now landholders. Give to each landholder a family of five persons, and this estimate will give to most of this people a home of their own. Some are mechanics and professional men.

About twenty thousand colored persons, and about fifteen thousand white persons, are not cultivators of the soil. These are fed by these colored persons who are landholders. Most of the coffee, ginger, and pimento exported are of their producing. They work. Out of forty representatives in the House of Assembly, twelve are colored men. One colored judge. One of the most eloquent lawyers at the bar is a colored man. The proprietors and editors of the *Morning Journal*, in Kingston, are colored men. The chief surgeon in the hospital at Kingston, is a colored man. Councilmen, magistrates, book-

keepers, clerks, &c., are colored men. They can rise—they have risen. About one half attend church, and about one fourth are communicants. Out of a population of three hundred and seventy-seven thousand in Jamaica, there are more communicants than in London, with a population of two and a half millions.—(*Address of Rev. T. Hands, at Exeter Hall, London.*)

Cincinnati, Ohio, has a colored population of three thousand five hundred. And of eleven hundred children, about five hundred are in schools in the city, and fifty out of the city.

“They have taxable property to the amount of eight hundred thousand dollars. This, divided among some six hundred and eighty-three families, gives more property to each, than is to be found with some of the kins-folks of the reader and writer, or the Irish in the same city. Of these colored persons, seven are boss carpenters, three boss cabinet makers, three blacksmiths, three boss plasterers, five painters, eighteen draymen, three daguerreotypists, three teachers, five preachers, and others in divers other employments.

“They have six churches, eight hundred and thirty communicants ; near one fourth. Most attend church. This is more than can be said of the white population of the same city. They have improved one hundred per cent. in ten years.”

This report I receive from H. B. Blackwell, a hardware merchant on Main street, Cincinnati.

I have a personal acquaintance with three of these colored men. Thirty-two years since one of them was a slave in Kentucky. Now he is one of the first cabinet

makers in the city of Cincinnati, and is worth from forty to fifty thousand dollars.

Another, twenty-one years since, was a slave sold on the auction block in Lexington, Ky. He has now a barbershop and other property on Third street, and is worth twenty-five thousand dollars. Another was a slave seven years since, paid seventeen hundred dollars for himself, and is now a coal merchant, worth not less than twenty thousand dollars. These men are honest laborers, and the facts demonstrate that they are men of industry, perseverance, and enterprise. They are valuable citizens, and will compare well, in this respect, with the best of slaveholders.

“New York city, Williamsburg, and Brooklyn contain about sixteen thousand three hundred and thirty-three colored persons. These have a business capital of one million one hundred and sixty thousand dollars, and eight hundred and thirty-nine thousand dollars worth of property. In the last twenty years they have increased in population twenty-five per cent.; in wealth, one hundred per cent.” — (*J. McCune Smith, M. D., of New York.*)

In the city of Philadelphia and vicinity, there were, in 1847, about twenty thousand colored persons, owning about five hundred and thirty-one thousand dollars worth of property, beside money owned and invested in various ways.

Of children between the ages of five and twenty, there were four thousand five hundred. Of this number, two thousand and forty were going to school. Not half of

the white children of the southern States are going to school.

Belonging to these colored persons were nineteen churches, twelve of which had an aggregate membership of three thousand nine hundred and seventy-four, and a regular attendance of six thousand one hundred. Seven more not reported.

We here remark, we have not searched for the best examples, but have taken such as were in our possession at the time of writing this tract—1853.

Let it be borne in mind, also, that many of these colored persons were, a few years since, slaves, without the education the rising generation is receiving. But, notwithstanding the absence of education, and the small amount of capital to begin with, facts show that the colored man can rise and do well in this country.

In some of the most virtuous, prosperous, and intelligent States of this Union, the colored man has his oath, the privileges of the elective franchise, and offices of public trust. And in many of the free States, public sentiment is fast rising to that point in which his social, religious, and political privileges will be equal with that of the white man.

In the free States, where colored persons have some facilities for education, most of them are making very commendable progress.

From an article in the *Friends' Review*, with statistics taken from the census of 1850, we learn that there are, in the six New England States, more persons among the colored people, according to their population, who can read and write, than there are among the white population of Virginia or North Carolina. The proportion of colored persons in New England who cannot read and write,

is one out of seven. In Virginia, among the white population, one out of every six ; and in North Carolina, two out of every seven.

There are localities where, of course, we do not expect the colored people to make rapid progress, mentally or socially.

The incubus of slavery is yet resting upon them : ignorance, former habits, caste, all these depress them, and limit their opportunities for doing and getting good. No class of men will rise under such depressing circumstances : yet, with all their embarrassments, the colored people, slaves and freemen, are far more elevated, intellectually and morally, than our forefathers were in the time of Cæsar. His description of the Britons is as follows : "In their domestic and social habits, the Britons are as degraded as the most savage nations. They are clothed with skins : wear the hair of their heads unshaven and long, but shave the rest of their bodies except at the top of the upper lip, and stain themselves a blue color with wood. They live in hollow trees and low huts."

Cicero advised his friend Atticus "not to buy slaves from Briton, on account of their *stupidity*."—Elliott, vol. II. p. 33. How fallacious would be the argument of Cicero and Cæsar, should they arise and argue that the descendants of these Britons should be enslaved, because their forefathers were so ignorant and degraded ! Yet such is the argument offered by those who oppose the freedom of the colored man. By enslaving they keep the poor man ignorant and degraded : then they turn round and blame the man for being ignorant and degraded ; and say "he is not fit for liberty." If this position were true, then many thousand white, native-born citizens

should not be free. To all this we reply, in the language of a distinguished congressman, "As the best way to teach men to swim is to allow them to go into the water, so the best way to teach men how to exercise liberty is to allow them to enjoy it."

As an objection to the foregoing, it may be said, "although it is oppressive and unrighteous to banish an unoffending man from the land of his birth, yet the laws of most of the slave States forbid emancipation on the soil: disregard the conscience of the master, and the rights of the slave: we must send to Liberia or continue the sin of slavery."

We reply: such laws ought not to be obeyed: because,

1. They are impious and wicked. They trammel the conscience of the master in his duty to his God and his fellow-man.

A law that is not immoral and wicked ought to be borne with until it can be repealed. But an impious, wicked law may not be obeyed: just as the three Hebrew children refused to obey Nebuchadnezzar in commanding them to bow down to the golden image. Just as John and Silas refused to obey the Sanhedrim, when it required them to speak no more in the name of Jesus. They said, "Whether we should obey God or man, judge ye."

2. Such laws are unconstitutional. The constitution of this nation declares, "Congress shall make no law respecting the establishment of religion, or *prohibiting the free exercise thereof*." Banishment of innocent men violates the spirit of that clause.

The constitution of Kentucky expressly declares, "All men have a natural and indefeasible right to worship Almighty God according to the *dictates of their own consciences*; and that no human authority ought in any

case whatever, to control or *interfere with the rights of conscience.*"

Now, our Saviour has taught us that true religion is summed up in "Loving God with all the heart, and our neighbor as ourselves." "Doing to men as we would they should do to us." Here is a law, however, requiring us to banish innocent men from the land of their birth—to do to them as we would not men should do to us. This law violates religious duty, *interferes with the rights of conscience*, and is therefore unconstitutional, and should really have no binding effect.

If it is said, "under the existing laws, the freed man would be taken up by some men and imprisoned, and sold again into bondage," we reply,

1. Let us do our duty, if others will do wrong. Let us set a right example. That is all God requires of us.

2. Public indignation would soon rise against such inhumanity, and reaction would follow.

3. Let the freed man be apprised of his condition, and let him take the responsibility of staying or escaping to such of the free States as are yet open to him.

To Canada, also, he can go and do well. There benevolent associations have bought up thousands of acres for the benefit of colored emigrants. This land is sold out to these emigrants, in small parcels, for small sums. There the colored people can get plenty of employment with good wages. There they have schools and churches, and the mass of them are doing well, as I am personally assured by two ministers of the gospel now living there.

Right is always safe. Let us do our duty.

One more consideration which should prompt us to act justly and speedily for the relief of the colored man:

that consideration is, no nation has long prospered which persisted in oppressing their fellow men.

Let us look at the past. It is full of instruction. What is it? A sea of stranded wrecks, vessels of state, kingdoms, empires, and republics, which have been wrecked upon the rocks of oppression and injustice. Shall we rush upon the same with impunity, and expect to live? It can not be.

Let us turn to Revelation. Does it not tell us that God has ever been on the side of the oppressed, and against the oppressor? What means the Egyptian overthrow; the river converted into stagnant pools of blood; the boils and blains upon man and beast; the fire and hail that played in the pathway; the streets and highways piled up with things of loathsome form; the couches and kneading-troughs wreaking with dissolving nature; the shrieks of the firstborn sounding from every chamber; and, above all, that stretched-out arm of the Almighty that raised the waters of the Red sea like walls of stone on either side, whilst the children of Israel, the oppressed ones, went through dryshod, and the oppressors, essaying to do the same, were overthrown in the sea, and the waters rushed upon them, and buried them beneath its turbid waves in an ignominious grave? These things were written for our instruction. The same revelation tells us that we shall not vex a stranger nor oppress him; that we "shall not afflict *any* widow or fatherless child;" "*any*," (white or black.) "If thou afflict them in any wise, and they cry at all unto me, I will hear their cry, and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows and your children shall be fatherless." Already the nations are taking up their line of march, and preparing for the battle.

In our own country an observation of facts tells us that the center of the free white population is steadily moving toward the northwest, whilst the center of the colored population is steadily moving toward the southwest, at the rate of three hundred and fifty miles every sixty years, and setting around the Gulf of Mexico. That in close proximity to these four millions, are seven millions more colored persons in Mexico, South America, and the West India islands. All these sympathize with the four millions of oppressed ones here. It is estimated that these slaves, by natural increase, double themselves in twenty years; this number in twenty more; and that in twenty more. Within a single lifetime we shall have thirty millions of stout, athletic slaves, with the increasing strength of their neighboring allies, whilst the slaveholders will be raising a sparse progeny of diseased sons and feeble daughters, the fruits of slaveholding; and at the same time, the East, North, and West are fast becoming alienated from the slaveholder; and when the struggle comes, a large body of the non-slaveholders of the South will not peril their lives to perpetuate a curse upon them and their children. Where, then, will the slaveholder be?

Like Nineveh we may repent at the warning of the Almighty, and *avert the impending danger*; but if we do not repent, an awful catastrophe awaits the American people. We who are non-slaveholders should be up and doing, or we shall suffer in the common overthrow.

Act we must, some way.

We can not colonize; 'tis worse than fruitless to attempt it. We can not hold the slaves long in bondage; they will emancipate themselves, and that in a most terrific and disastrous manner to the master and his allies.

Let us obey the voice of God, "Break every yoke and

let the oppressed go free." Then the slaves will be our friends, the world will be our friend, God will be our friend.

Also, the Spirit of God, which is now grieved away from our churches by our spirit of *caste and oppression*, will return. The shekinah will dwell between the cherubims, the fire upon the altar will be lit up, and the glory of the Lord will be upon Zion. Then shall she come forth "fair as the sun, clear as the moon, and terrible as an army with banners."

APPENDIX.

A.

The statistics in this tract were collected in 1853; and the first edition being stereotyped, they remain as first written.

B.

Recent facts show that most of the reports of insurrections are false; the whole of them very questionable. Political purposes and guilty fears are enough to account for most, if not all.

And if agitation really awakened insurrections, that is no reason why we should desist from a good work, any more than the plagues and commotions in Egypt were a reason why Moses should cease to demand of Pharaoh, "Let the people go."

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AMERICAN REFORM TRACT AND BOOK SOCIETY, CINCINNATI, OHIO.

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No. 15

No. 15.

For E. Herbin

FELLOWSHIP WITH SLAVERY:

Chas. S. Sargy
Report

REPUBLISHED FROM THE MINUTES OF THE EVANGELICAL CONSOCIATION, RHODE ISLAND.

BARRINGTON, June 14, 1853.

REV. S. WOLCOTT, by permission of Committee on Overtures, submitted the following Resolution on the subject of Slavery:

Resolved, That this Consociation, with a view to bear its solemn and emphatic testimony against the system of American slavery, will refrain from appointing a delegate to any ecclesiastical body which tolerates slaveholding among its ministers or churches.

The resolution was referred to a Committee for report at our next annual meeting in Providence.

PROVIDENCE, June 14, 1854.

This Consociation is not invested with ecclesiastical jurisdiction, and the resolution involves no ecclesiastical discipline; it is not an excommunication, nor an excinding measure. It relates to the formal interchange of Christian courtesies, and prescribes our own course—defining a principle which this body will henceforth respect, in sending its Christian greetings to other ecclesiastical bodies. We think the principle a sound one, and hold that its practical recognition is demanded by the cause of humanity and of Christian charity.

Our Consociation, though catholic in feeling, has never entered into a general correspondence with other Christian denominations, and does not appear, at the outset, to have contemplated any foreign correspondence. It was organized in 1808, held its meetings semi-annually, and for thirteen years sent no delegation abroad. In 1821, it appointed delegates to the General Associations of Connecticut and Massachusetts, and, in 1825, to that of New Hampshire. In 1831, twenty-three years after its formation, it proposed and obtained a similar correspondence with the General Assembly of the Presbyterian Church; its delegate being received by that body, on the recommendation of a committee, "after making careful inquiry of the delegate concerning the faith, order, and present state of the churches forming the body which he represents." After the division of the Presbyterian Church, delegates were sent to the two General Assemblies; and as new Congregational Associations were formed in other States, they have been added to our original list. This is the extent to which we have gone in this direction: with the Reformed Dutch, and other denominations, with whom we symbolize in doctrine, and toward whom we sustain cordial and fraternal relations, no formal intercourse has been proposed; our correspondence has never been ecumenical.

The great object of the Consociation is a domestic one; it is "the promotion of the general interests of the churches" connected with it, in this Commonwealth; and its value and usefulness depend chiefly on its stated members, the pastors and delegates of these churches. With the prosecution of this leading object, it is pleasant to be able to combine an interchange of Christian courtesies with other religious bodies, and thus incidentally secure benefits which are not slight, if they can be had

without an improper sacrifice. How far, then, is it desirable that we should attempt this reciprocation of Christian confidence ; and what are the principles which should guide us in its exercise ?

It manifestly can not be extended to all who call themselves Christians ; the most corrupt community, perhaps, in our land, claim the appellation of " Saints." We can not be released from the obligation of forming a judgment of our own, respecting the Christian standing of those who may ask a recognition as members of the household of faith. This may be an easy decision for us, or it may be perplexing and trying ; but the responsibility of it can in no case be evaded. In the discharge of this delicate duty, we are equally to avoid a spirit of pharisaism on the one hand, and a laxness of principle on the other. Nothing can be more unlovely and unavailing than a self-righteous censoriousness ; neither can any thing be more foolish and fatal than a timid compromise with evil. With true liberality of feeling, we are to combine a fearless devotion to principle. Wherever this may require us to draw the line of separation, we must take a final stand, and refuse any further fellowship ; confronting the unwarranted imputation of narrowness and intolerance, with the calm consciousness of a consistent adherence to our convictions of truth and duty.

In deciding on a basis of *Christian correspondence and spiritual fellowship*, it is not our province to read the hearts of men, nor can we rest on a professed religious experience, without a reference both to *doctrinal belief* and to *practical morality* ; neither of these points can be safely disregarded. In a relation not of covenant, but of correspondence, we can not, of course, enter into personal examinations ; it is sufficient, if the general sentiments and practices of the corresponding bodies are known to

be in harmony with our own. While we lay no claim to infallibility, and are bound to judge charitably, and treat with uniform courtesy and kindness, those whose speculative sentiments may differ from our own, we can not recognize as fellow-Christians those who reject what is to us an essential tenet of the Christian faith, and adopt what we regard as fundamental error. This decision, as is well known, has separated us from those with whom we still share many sacred memories and hopes, whom in the private walks of life we highly respect, and with whom we cheerfully coöperate in many public enterprises. On other subjects we may agree; but as soon as we touch vital issues, "the inner life," and the doctrines interwoven with it, we become painfully conscious of a duality of sentiment and feeling, and are constrained to withdraw. We even decline the proffered hand of fellowship, not with anger or scorn, but in sadness; persuaded that we thus bear our faithful testimony to the truth as it is in Jesus, and are not chargeable with exclusiveness or bigotry. That must be a strange religious fraternity which recognizes no doctrinal basis, in form or fact, and freely allows the pretensions of every claimant.

That flagrant immoralities are as liable as pernicious errors to creep into the Christian fold, is the clear record of history. It was a vicious practice in the Church, which first roused the great Reformer to his struggle with the papacy; and some of the grossest forms of wickedness are still sheltered in the bosom of professedly Christian churches. Many of our American churches are included in this condemnation. They are implicated in the heavy guilt of oppression; they bear the burden of an awful responsibility, for the perpetuation of that system of slavery, repugnant to every sentiment of natural and revealed religion, which degrades man to a brute

and a chattel, and makes merchandise of the image of God. There are ministers of the gospel and church-members connected with ecclesiastical bodies, with which we are in correspondence, who, by the aid of unrighteous and inhuman laws, can use the labor of their fellow-beings without wages; can arbitrarily and permanently separate husbands and wives, parents and children, sisters and brothers; can debar immortal beings, in a Christian land, from access to the word of life, (from which they pretend to derive their warrant for such heathenism;) can sell their fellow-Christians at auction for their own pecuniary benefit, without any forfeiture of their regular standing as church-members and ministers of the gospel. There are scores and hundreds of churches in our land, in which not one of these practices is treated as a disciplinable offense. The Synod of Kentucky, in 1834, candidly confessed and deplored this outrage. They say:

“There is not a village or road that does not behold the sad procession of manacled outcasts, whose chains and mournful countenances tell that they are exiled by force from all that their hearts hold dear. Our Church, years ago, raised its voice of solemn warning against this flagrant violation of every principle of mercy, justice, and humanity. Yet we blush to announce to you, that this warning has been often disregarded, even by those who hold to our communion. Cases have occurred in our own denomination, where professors of the religion of mercy have torn the mother from the children, and sent her into a merciless and returnless exile. Yet acts of discipline have rarely followed such conduct.”

During the twenty years since the date of the above, it is not known to the public, that in all the Southern Synods there has been *one* act of discipline for such

offenses as these, which, it is notorious, are still practiced throughout their bounds. Churches which harbor such members bear the guilt of slavery, with its countless and nameless crimes and woes; the ecclesiastical bodies which enroll them as members, indorse the iniquity; and those which invite and welcome them as corresponding members, connive at it also. If this be not so, we confess ourselves wanting in moral discernment.

We are convinced that the Church is the present stronghold of slavery in this Republic, and that if professing Christians, in the spirit of their Master, had borne their consistent testimony against it, it would long since have ceased to vex our politics. In this view we are confirmed by the history of emancipation; it was through the action of the Church that the evil was expelled from our own borders. One of the churches belonging to our body is said to have been the first in this country, (the Friends, perhaps, excepted,) to lay the ban of excommunication on slaveholding. This Commonwealth participated largely in the iniquitous gains of slavery; Bristol and Newport, especially, were deeply involved in the slave-trade, and wealth and social influence were arrayed in its support. But a moral influence, stronger than all, was brought to bear against it; for the Congregational Church in the latter town fortunately possessed, in its pastor, a man not more eminent as a learned divine, than as a practical reformer—Dr. SAMUEL HOPKINS, whose grave is still with us, and honored as the sepulchre of a prophet.

No minister of the gospel in the Southern States occupies at this day a position requiring more of the martyr spirit, for a faithful exhibition from the pulpit of the guilt of American slavery, than was demanded in Newport in the year 1770. But the pastor was equal to the

crisis, and we quote with pleasure the words of his biographer, (Prof. Park.)

"He believed that if he lifted his voice in behalf of the bondmen, he should advance the interests of his race and the honor of his Maker. He offered himself as a sacrifice; he did it deliberately, solemnly. Anticipating the indignation of his people, and the anger of the community, he preached a sermon against the kidnapping, and purchasing, and retaining of slaves. A New England poet [Whittier] has said, 'It may well be doubted whether, on that Sabbath day, the angels of God, in their wide survey of his universe, looked upon a nobler spectacle than that of the minister of Newport, rising up before his slaveholding congregation, and demanding, in the name of the Highest, the deliverance of the captive, and the opening of prison doors to them that were bound.'" *Works* I. 157.

We accord, with the last writer, in the belief, that the just fame of Hopkins, as a theologian, can not be higher than as "a friend of the oppressed, and the fearless rebuker of popular sin." His persevering labors in the cause were crowned, at length, with complete success; and under date of March 5, 1784, seventy years ago, the following resolution, in his own handwriting, appears on the records of the church, marking the brightest page in its history.

"*Voted*, That the slave-trade, and the slavery of the Africans, as it has taken place among us, is a gross violation of the righteousness and benevolence which are so much inculcated in the gospel; and therefore we will not tolerate it in this church."

This vote was the death-warrant of slavery in Rhode Island. The next year, 1785, we read that "a number of churches in New England have purged themselves of

this iniquity, and determined not to tolerate the holding of Africans in slavery."

We are here furnished, in the proceedings both of the Pastor and the Church, with a happy illustration of the manner in which the present slave States are to be freed from the curse, if it is to be extinguished by Christian and peaceable means. Individual churches and ecclesiastical organizations must begin the work of self-purification, and proceed with it until the whole Christian body is clear of the evil; and its existence in the Republic will then be short-lived. We are happy to corroborate this position with the following weighty sentences from the pen of the Rev. ALBERT BARNES:

"Let the time come when, in all the mighty denominations of Christians, it can be announced that the evil is ceased with them forever; and let the voice of each denomination be lifted up in kind, but firm and solemn testimony, against the system, with no mealy words, with no attempt at apology, with no wish to blink it, with no effort to throw the sacred shield of religion over so great an evil, and the work is done. There is no public sentiment in this land, there could be none created, that would resist the power of such testimony. There is no power *out* of the church that could sustain slavery an hour, if it were not sustained *in* it."—*Scriptural Views of Slavery*, p. 183.

The work which the churches in the present free States have to perform is, to diffuse a correct moral sentiment, and sustain by their moral sympathy, and, if necessary, by their pecuniary contributions, the churches at the South in taking the ground of slavery exclusion. The church in Newport exacted of one of its deacons a pledge of manumission to his slave; and we are to encourage those churches in the slave States, (and about a dozen

of this class are already known to us,) that are ready to enforce the same duty on slaveholding elders and members, and refuse the ministrations of slaveholding preachers. But we are now doing the very opposite of this; we are weakening our brethren at the South who have taken this position, and disheartening those who are disposed to take it, by extending the hand of Christian recognition and fellowship to the holders of slaves, and the abettors of the system. Ecclesiastical bodies, composed in part of slaveholders, may and do appoint members of this class to bear their fraternal salutations to the religious bodies with which they are in correspondence. We are, consequently, liable, any year, as members of this Consociation, to be called to welcome to our deliberations and our sacred ordinances, and to treat with special courtesy as honored representatives of sister churches, and virtually invited guests, individuals whom, if they were members of our own churches, we should deem fit subjects of church-discipline, and should proceed against accordingly. Such inconsistency can not be defended; and it is the object of the resolution before us to do away with it. Not one of the pastors in this body, probably, would invite a slaveholder into his own pulpit; not one of these churches, certainly, would have slaveholders invited to their communion-table, and some of them have recorded their votes to that effect. What we would scruple to do, individually, we are to refrain from doing collectively. What would be wrong in the one relation, can not be right and proper in the other.

We will now endeavor to consider fairly such objections to the proposed measure, as have come to our knowledge.

It is said that we may inquire into the antecedents of a delegate, and decline receiving him if he is a slave-

holder. We think, on the other hand, that comity forbids us to go behind the credentials of a delegate. It would be an affront to any ecclesiastical body corresponding with us on terms of reciprocity, to require their chosen representative to purge himself on any question. It is no incivility to discontinue the mutual correspondence which we invited ; but while we continue it, it would be a manifest breach of courtesy to alter its original basis, and make it inquisitorial. We know how the bodies to which the resolution refers are constituted ; that slaveholding ministers and elders are members in good standing. If we choose to send delegates to such bodies, and they send us slaveholders in return, we are under obligations, not only to receive them, but also to extend to them the usual courtesies, and assign them a prominent part in the religious services of the meeting. To continue the relation on any other footing, would be incompatible with good faith and good fellowship. As we can not do this with a clear conscience, we can quietly drop the correspondence, and thus escape the dilemma ; neither treating our corresponding members with neglect, nor giving our countenance to injustice and oppression.

It is said that a large proportion of the members of these bodies are free from the guilt of slaveholding, which they detest as much as we do, and that by this proceeding we sever ourselves from them. Our personal intercourse with non-slaveholding pastors and their churches, will not be affected unfavorably by this act, which touches only their ecclesiastical relation to slavery. There are brethren in both divisions of the Presbyterian Church whom we highly love and honor ; and our pleasant Christian intercommunion is not dependent on our sending a delegate to their annual assemblies. The formality may cease to-day, and our free fraternal corres-

pondence with them, individually, will be undisturbed. The members who sympathize with us on the subject of slavery, will not complain of our act, but rejoice in it. Those who at the recent meeting of the General Assembly in Philadelphia, entered their protest against the ominous silence of that body at this crisis, and the virtual annulment of their last year's testimony, will feel confirmed and supported by our decision.* And it is to be borne in mind, that the relation against which we protest, is one which these bodies can not justifiably continue, and

* The following is the protest referred to, signed by twenty-eight members :

" Protest on the Subject of Slavery.—The undersigned respectfully protest against the action of the General Assembly upon the report of the Committee on Bills and Overtures of several Presbyteries relative to the subject of slavery ; because that action, under the circumstances, is virtually saying to the Presbyteries in the slaveholding States, that the action of the last preceding General Assembly, in requesting ' distinct and full statements ' touching the three points there specified, is not approved by this General Assembly, and that the present Assembly is satisfied with the neglect and refusal to answer those inquiries, and does not deem them even of sufficient importance to the peace or purity of the Church to repeat the request for an answer at the next General Assembly ; also, because it will and must be construed into a willingness to cease all direct effort to disconnect itself from the sin of slavery, and in this particular is a receding from the high and laudable position heretofore assumed ; and for the further reason, that it places this branch of the Christian Church in the apparent position of diminishing its efforts to eradicate a great and growing evil, at the very period when the efforts for its extension and perpetuity are strongest and most reprehensible, as well as unscrupulous, and when there is, also, the best prospect for the labors of the Church to be successful ; and has the appearance of being willing to abandon the field, rather than stem the flood of iniquity rolling in upon the Church and the country."

some of their Presbyteries have taken the same view of it.* This is their responsibility ; and should they see fit to remove this obstacle, the formal correspondence could be easily renewed, if it were mutually desired. Were they now taking any steps toward its removal, it might reconcile us to the patient continuance of the correspondence ; it would give us much pleasure to cheer them on. But to any one who has watched the proceedings of the two Assemblies, it must be obvious that the opposite is true of both of them. Instead of making any progress in the right direction, their steps are either stationary or retrograde. There is left but one course by which we can separate ourselves from what is evil in the relation ; and this necessary act will detach us from little that is truly valuable in it.

It is said that there is nothing new in the connection of these bodies with this evil, and why should we discontinue a correspondence which we proposed ? Because new light has been thrown upon the whole subject ; and both their obligations and ours, if not greater than before, are better understood. It is hardly more than a quarter of a century since excellent religious men were engaged in the manufacture and sale of intoxicating drinks as a beverage, without any forfeiture of their Christian standing. The evils of intemperance were not less than they now are ; but light has been shed on the morality of that traffic, and it is now banished from the Church. The evils of slavery are not greater than they formerly were ;

* The Oswego (N. Y.) Presbytery, in 1853, passed a resolution, "declining to send Commissioners to the General Assembly, until it be disconnected from Slavery ;" and to this purpose they have adhered, and were not represented in 1854—furnishing an exact precedent for the measure proposed to this body.

but the guilt of slaveholding is greater, in view of the light which the present century has accumulated on this question. And this more than justifies us in taking higher ground than our predecessors took a quarter of a century ago.

It is said that we have sins of our own, which it behooves us to put away before withdrawing our fellowship from slaveholders. We do not claim to be free from sin, nor that we have not abundant reason for personal humiliation and penitence. But we are not cognizant of any sin which is *tolerated* among us; and if we are incurring any reproach, we should like to have it specified. We know of no system of iniquity, like slavery, which has intrenched itself in our churches; if any such has been discovered by others, let them have the kindness to name it, and we engage either to repudiate and expel it, or to justify all good men in withdrawing from us their confidence.

It is said that the continuance of the correspondence is desirable, that we may the more effectually testify against this very sin. Such, it seems, is the view of our brethren in Massachusetts and New York; their General Associations, at their last meetings, having each adopted the following resolution:

“Resolved, That in continuing our correspondence with ecclesiastical bodies having churches in slaveholding States, this association, so far from expressing any satisfaction with the practice of slaveholding, desires it to be understood that, in connection with other objects, it is for the purpose of bearing their continued and earnest testimony against the sin of slaveholding, and exerting their appropriate influence in favor of its speedy removal.”

We highly appreciate the sentiment which prompted this resolution; although we might question the strict

propriety or courtesy of putting on record that a correspondence, which was supposed to be perfectly equal and reciprocal, is continued by the one party, not with a view to mutual reproof and edification, but as a convenient channel for reaching and rebuking the sin of the other party. The records of our Massachusetts brethren, especially, show that they have for years borne their faithful "testimony" on this subject; of which an instance or two may be adduced here. In 1845, the following vote was unanimously passed:

"The General Association of Massachusetts, having often and earnestly expressed their abhorrence of slavery, grieving that the system yet exists, and is sustained by some Christians and Ecclesiastical Bodies, as authorized by the word of God, do solemnly re-affirm their faith, that the word of God is utterly opposed to slavery as it exists in these United States, and that as far as the Bible obtains the ascendancy in the conscience and heart of Christians, and of the Church, such Christians must and will separate themselves from all responsible connection with the system; and in the spirit of fraternal fidelity, we would earnestly beseech all Christians and Ecclesiastical Bodies connected with that system, to be living examples of the gospel, and in the light of God's truth carefully to review their opinions and practice, and to do their utmost to free the church of Christ from the pollution of this guilt."

In 1849, they were even more explicit and definite.

"*Resolved*, That in maintaining correspondence and connection with the two General Assemblies of the Presbyterian Church, we look with deep and fraternal solicitude upon the position of those bodies with respect to the sin of slavery; that our strong sympathies are with such brethren in those Assemblies as are laboring, in an

earnest and Christian spirit, to put an end to this evil ; and that we desire our delegates to those Assemblies, in a decided but courteous manner, to express our deep conviction that the rights of the enslaved, the cause of true religion, and the honor of the great Head of the church, require those ecclesiastical bodies to use all their legitimate power and influence for the speedy removal of slavery from the churches under their supervision."

The encouragement which our Associations have to continue this kind of "testimony," may be gathered, in part, from the response to the above courteous resolution, which was sent by the Old School General Assembly in 1850, and which defines the present position of that body :

"Resolved, That our delegate to the next General Association of Massachusetts, be directed to inform that venerable body, that this General Assembly must consider itself the best judge of the action which it is necessary for it to take, as to all subjects within its jurisdiction ; and that any interference on the part of that General Association with its action on any subject upon which this General Assembly has taken action, is offensive, and must lead to an interruption of the correspondence which subsists between that Association and the General Assembly."

The meaning of this is very plain ; the continuance of the correspondence is desired by them on no other condition than that of silence on the subject of slavery. The General Association, however, unwilling to "put an extreme construction on the action of the General Assembly," a construction "which must reduce all correspondence to an unmeaning and worthless formality," expressed their readiness, "in the exercise of that charity which hopeth all things," to continue the correspondence with that body, and in the meantime "wait to be informed of their mean-

ing." Thereupon the General Assembly, in 1851, passed the following vote :

"That, as to the communication from the General Association of Massachusetts, this Assembly, before receiving it, had appointed a delegate to that body for the present year ; but can by no means recede from the resolution adopted last year."

The charm of a mutual correspondence is gone, after one party has deemed it necessary to remind the other that they are overstepping the limits of propriety ; and rather than do this, a good deal of chagrin will usually be devoured in silence. The Old School Assembly must have felt reluctant to embarrass the correspondence by this expression ; but although the original resolution had equal reference to the two Assemblies, and the New School Assembly have never taken the slightest exception to it, the other Assembly have an undoubted right to prescribe the terms on which a continued correspondence will be acceptable to them. And after a dignified body have twice declared, in plain but courteous language, that a correspondence which embodies an anti-slavery testimony is offensive and undesired, must they be compelled to resort to some ruder process, in order to convince corresponding bodies that they mean what they say ? Shall our Associations exhibit, in this matter, a pertinacity which would be unbecoming the intercourse of Christian gentlemen ?

We submit the candid inquiry, whether resolutions of the kind above given, have not had their day ? They are righteous in their tone, and were imperatively called for ; our Associations could not, and can not dispense with them, and continue the correspondence. Every year that our delegates visit these bodies, and partake of the communion with slaveholders, without such protest

against this wickedness, we certainly "suffer sin upon" those whom we are charged to "rebuke." But if this method of delivering our bounden testimony produces, as apparently it does, no other than an irritating effect on the party to whom it is addressed, entirely defeating the ends for which the correspondence was established, why should it be persisted in, when another mode is open to us, more emphatic, and not liable to the same objection? Our present course, moreover, fails to relieve us of complicity with the evil; reiterated testimony, without corresponding action, is a nullity. Our church in Newport has been vainly waiting seventy years for the Southern churches to take her own high ground of principle in this matter. If we are in earnest, we must take an advanced position; our protestations amount to nothing, if, after it has become evident that they are productive of no good, we continue the interchange of delegates. The suspension of this, for the reason assigned, would be the most decisive and effective testimony; and were the General Associations of New England and New York to unite in it, it would, in our estimation, be the most signal rebuke to slavery which it has received in our land.

It is said that, to be consistent, we must go still further, and abstain from the use of slave-labor produce. It is unquestionably our duty to discourage slavery by every practicable method. As a Consociation, we propose to deal with that feature of the system which meets us in this relation. If in other relations we can also act against the evil, commercially and politically, as well as ecclesiastically, such action will claim our attention in its proper place. The discussion of it does not belong to this report, and no argument drawn from it can possibly weigh against the proposition before us.

It is said that there is a latent anti-slavery sentiment

in the southern churches, which, if left to itself, will correct the evil; and that proceedings like this only restrain its development. This story, which has been long repeated and believed by many, is destined to gain little further credence. The views and feelings of professing Christians in the South, have been thoroughly tested the present year, not with reference to the abolition of slavery, but to its extension and perpetuation; and the hollowness of their anti-slavery pretensions has been most lamentably exposed. While the whole land has been deeply agitated by the proposed and effected violation of a compact which the South should have deemed sacred, menacing the dearest interests of freedom and humanity, and the safety of our Republic, and while a few southern statesmen have, with rare courage, denounced the villainy, the ministers and churches of the South have been portentously dumb; the unholy act has been consummated without a word of remonstrance from them. Henceforth we understand their position; it must now be patent to all, that there will be no efficient anti-slavery sentiment among them until the North has taken higher ground. All surrounding Christendom must utterly discard and disfellowship the frightful enormity to which they cling, before they will make any effort to free themselves from its fatal embrace.

It is said that slaveholding is not, in all cases, sinful, and that in declaring non-fellowship with it, we confound the guilty and the innocent. It is cheerfully granted, that a person who is not in heart a slaveholder, may sustain the outward relation for a season, simply with a view to the complete emancipation of the slave. Owing to obstructions created, purposely, by slave laws, this forced temporary relation may be a necessary part of the process of legal manumission. Instances like these (would

that they were more numerous!) are exceptions to the general rule of slavery, and do not require us to modify any general statement respecting the system ; for no one construes it as applying to such exceptional cases. This may be clearly illustrated by reference to another practice. The American Tract Society, among the sterling issues of its press, devotes not less than twenty-five tracts, in its general series, to the exhibition of the evils of intemperance, and arraigning the guilty authors of the mischief, is unqualified and unsparing in its denunciations of the makers and venders of alcoholic poison. This Society, which stands dumb in the presence of American Slavery, anxiously suppressing any censure of its abominations, even in the faintest breath, waxeth very bold in its alarms to distillers, and its warnings to rumsellers. Now, under existing laws, there are men engaged in the manufacture and sale of alcoholic liquors, for proper and praiseworthy ends ; no persons in the community more honorable than they, and no calling more reputable than theirs. In the technical sense in which some men may be slaveholders, these men are distillers and rumsellers ; but they are not the class whom, under those names, the Tract Society so righteously denounces, and are never confounded with them. In like manner, when we arraign slaveholding without qualification, no class are further from feeling aggrieved than those who sustain the external relation, solely for the purpose of effectually emancipating their slaves at the earliest practicable moment. Their relation is a constrained one, caused by the system against which our efforts are directed, and our condemnation of which, in all its features, so far from doing them an injustice, is an acceptable aid to them. And the fastidiousness which objects to a hearty denunciation of slavery and slaveholders, because, forsooth,

there is some actual, or possible, or conceivable form of the nominal relation which does not necessarily involve personal guilt, would seem to argue either an unfortunate mental idiocrasy, or a want of genuine sympathy with freedom. When the church in Newport declared that it would not "tolerate slavery," the language was perfectly definite; and the similar phraseology of the resolution before us is equally intelligible. It is a blow aimed at guilty American slavery, and at nothing else; and it will wear no other aspect to any candid mind.

The example of other ecclesiastical bodies, and of prominent benevolent societies, is appealed to in support of our present usage. In the decision of a moral question, we are to be governed, not by example, but by principle. Somebody must always take the lead in breaking up an improper custom. If it be now an honor to one of the churches of this body, that it was the first in New England to eject slavery from church-communion, it will not be less to the honor of this Consociation, in coming years, that it was foremost among our State Associations, in withdrawing fellowship from the same iniquity. That the evil has found shelter and impunity in our Mission-churches, is a disgrace to our Christianity. The American Board can not reach it there by ecclesiastical process; and its only method of relieving the churches which contribute to its treasury, of any support of slavery, is by refusing to sustain, with their funds, missionary pastors over slaveholding churches. Its reason for declining to take this course has been recently stated by one of its secretaries, (Rev. Dr. Pomeroy,) as follows:

"We have not supposed it to be the proper way of conducting Christian Missions, to go and say to a people, 'If you will not abandon your sins, you shall be deprived

of the gospel.' The Board does not manage its missions in this way."—*Jour. of Miss., March, 1854.*

Of course, the Board does not manage in that way ; it could have no missions if it did. To say to a people, "If you will not abandon your sins, you shall be deprived of the gospel," is one thing ; to say to them, "If you will not abandon your sins, you can not, through our missionaries, be admitted to Christian fellowship," is another, and a very different thing. The one is a threat to leave them to their heathenism ; the other is an attempt to convert them to a pure Christianity. The churches will recognize this distinction, nor can the secretary be blind to it. The position of the American Home Missionary Society, which has uttered true words for freedom, appears to be practically the same ; refusing to commission slaveholding ministers, but rendering assistance to slaveholding churches ; a distinction, the moral grounds of which are not obvious to us all. The American and Foreign Christian Union employs a district secretary in the South, to solicit of those who deem imprisonment a suitable reward for a benevolent lady who teaches their own free colored population to read the Bible, funds for circulating the Bible among the subjects of a foreign despot who imprisons them for reading it ; asking slaveholders piously to assist in a work of benevolence abroad, which they will not permit at home. And the American Sunday School Union, "the society which takes care of the children," vies with the Tract Society, in expurgating its publications of every sentence condemnatory of American slavery ; dropping even the narrative of Joseph, as revised by the excellent Gallaudet, because offensive to the lords of southern bondmen, "whose feet they hurt with fetters." We leave it to those who find in this mournful subserviency to the slave power an argument

for silence rather than indignant remonstrance, to array the force of such examples against the resolution before us.

No aspect of our public affairs is more disheartening than the manifest decline of the spirit of liberty ; and for this sad result our churches must be held mainly responsible. We have been watching, with intense anxiety, the proceedings of Congress ; it is time for us to look into the proceedings of our churches and ecclesiastical bodies, for our legislation will never be purer than our morals, nor will our morality exceed our spiritual standards. The problem of our national destiny will find its solution in our churches, for the question whether our Republic shall be ephemeral or immortal is involved in the question ; whether our Christianity shall be corrupt or pure. Our public men of the present day have not, as a body, swerved more widely from the principles and aims of the early founders of our government, than our ministers and churches, as a body, have departed from the elevated ethics of HOPKINS and EDWARDS, who, with masterly logic, condemned slaveholding as essentially criminal, "a very great and crying sin, there being nothing of the kind equal to it on the face of the earth," as "robbery," and "manstealing," yea, as "a greater crime than fornication, theft, or robbery ;" and who, with theological consistency, urged the instant renunciation of the sin, and demonstrated the duty and safety of immediate emancipation. The bitter fruits of wretched compromises, which we are gathering in the State, have grown on the tree of degenerate principles in the church.

Some of us were witnesses of the recent humiliating and appalling spectacle in the capital of our sister State, which saddened the week of our religious solemnities.*

* The rendition of Anthony Burns, in Boston, Mass., under the odious fugitive slave law, to Col. Suttle, of Maryland.

When we beheld a fellow-immortal, in the dignity of manhood, and confessedly innocent of crime, treated as the most guilty of criminals and outcasts, in the land of the Pilgrims, to which, like them, he had fled for shelter and freedom, we felt, with a sadness for which language has no name, how imperfectly Christianity had performed its mission among us; and when we saw the civil and military array which could be brought to execute the foul behests of the slave power, on soil which had drank the life-blood of Warren, "the iron entered our soul," as we realized what a mockery and a farce our Declaration of Independence and our Bill of Rights had become, among a people that had inherited, from their brave ancestors, such legacies as the Mayflower and Faneuil Hall, Plymouth Rock and Bunker Hill.

The audacious claimant of that unoffending Christian man, though covered with deeper turpitude than the wretch who kidnapped the colored ancestor of the same on the coast of Guinea, has done nothing in this matter, and should he, on getting the unfortunate again in his power, do what other monsters have done to captured fugitives, apply the scourge to his back, and then sell him to a southern slavedriver, he will have done nothing which, on any principles recognized by the southern Presbyterian churches, or in relation to them by their highest judicatories, would disqualify him for a seat in either of the General Assemblies, or for an appointment as delegate to this body. While we consent to sustain such relations to the tyrant, we must not wonder at the base relations which others are willing to sustain to the victim, like the heartless mayor who forces him into slavery with the bayonets of freemen, or the "merciless" judge who complacently pockets the infamy and the gold.

Had some doctrinal error, which we deemed funda-

mental, crept into an ecclesiastical body with which we are in correspondence, and were it tolerated there, so that we were liable, in the interchange of delegates, to be compelled either to show discourtesy to a corresponding member, or lend our countenance and fellowship to a dangerous heresy, we should feel, after suitably remonstrating without effect, that our only alternative was a discontinuance of the correspondence. This, precisely, is what our resolution proposes, not with reference to a point of doctrinal belief, but to a point of practical morality. And we know of no surer method of crippling our moral power, than to subordinate a question of morality to a question of faith. How could we more effectually expose ourselves to the derision of the world than by announcing that we can not, consistently with our principles, extend Christian recognition to a man, however exemplary his life may be, who rejects from his articles of belief the Divinity of our Lord Jesus Christ, but can welcome to full fellowship a man whose creed may be orthodox, though in his daily practice he trample upon the humanity of his brother? We earnestly hope that this Consociation will not occupy a position morally so low.

To those of its members who may not accept the argument of this report, it may be proper to suggest the consideration of what is due to the scruples of their brethren who do, and with some of whom it is a conscientious conviction that they can not continue to share the deliberations of a voluntary ecclesiastical organization, much as they may value its benefits, on the basis of a proffered fraternal communion with slaveholders and their representatives and allies. This position they adopt, as they believe, in no pharisaical mood, but in simple fidelity to their principles, from an earnest desire to discharge their duty to the oppressed and the oppressor, and with a

single purpose to maintain their Christian integrity ; and their brethren, who dissent from them, would probably take similar ground, if the issue raised were a doctrinal one. In all matters relating to our own vineyard, and which directly concern us as affiliated churches, as well as in those pertaining to our intercourse with sister churches, with which our relations are intimate, there is entire harmony among us, a cordial unanimity ; and in the discussion and promotion of these cardinal interests, we can remain an united brotherhood.

The resolution is not incriminating nor invidious in its terms. The effect of its passage will be, that the nominating committee will report the names of delegates only to the several Congregational Bodies with which we are in correspondence, and that will be the conclusion of the matter. We shall still be free to address courteous communications to any ecclesiastical body in the world, and shall always be ready to receive such ; but we shall not continue to send our formal Christian greetings, and solicit the reciprocation of the same, to those bodies which cherish slavery in their bosom ; we will not thus connive at this great crime.

We therefore recommend the adoption of the resolution.

Resolved, That this Consociation, with a view to bear its solemn and emphatic testimony against the system of American slavery, will refrain from appointing a delegate to any Ecclesiastical Body which tolerates slaveholding among its ministers or churches.

Voted, That the secretary be directed to transmit a copy of this resolution to the several Ecclesiastical Bodies with which we are in correspondence.

All which is respectfully submitted.

SAMUEL WOLCOTT,
Chairman of the Committee.

REPORT

On the connection of the Churches with Slavery, through their Communion and Church Fellowship; made to the Christian Anti-Slavery Convention, held in Chicago, July, 1851.

We assume, as a fundamental principle, that slaveholding, in any *proper sense* of that term, is a sin.

We do not pause to offer proof of this proposition, because we believe that if the slaveholding of this country is not a sinful practice, then it is impossible to conceive of any act of man which deserves that name, and all idea of distinction between right and wrong must be abandoned.

Assuming this proposition to be true, we pass to another, with which all are familiar, viz: the influence of a wrong action in corrupting society, is in exact proportion to the rank, dignity, and reputation of the wrong doer.

Again; the Church of Christ, in rank, dignity, and reputation, occupies the loftiest position of earth. She stands clothed by God with the highest possible *official* character. She is commissioned by the Lord Jesus Christ as his ambassador and witness, to represent the character of God, and the principles of the Divine government.

Of this *official character* she can not divest herself, and she wields, therefore, under all circumstances and inevitably, the whole amount of influence which belongs to her station. She can not be shorn of this influence even by her own misconduct; because she stands before the world always as the *official representative* of Christ, however she

may fail to present a real transcript of his spirit and principles. If, therefore, she becomes a sinning body, or the patron and defender of sin, this influence of position is not thereby destroyed, nor even lessened, but its undiminished power is exerted in favor of evil.

If, then, slaveholding be sin, and if the church, in her official character, as the earthly representative of Christ, occupies a position above all other institutions, and transcends them all in influence, and she be found, moreover, in fraternal connection with slavery; then she affords thereby, to this dreadful system, the most authoritative and influential sanction of which we can conceive. Because, if all the millions of earth should, in their individual capacity, unite in the approval of American slavery, it would be only the opinion of frail and erring men; if all governments should legislate for its support and extension, they could claim no Divine sanction for their enactments; but the church has been actually and formally commissioned to utter the voice of Christ, to speak for him and in his name, and if she unrolls this commission before the world, and in the name of God approves of sin, she gives to it, by this act, a character and currency among men, which nothing else can possibly bestow.

If this reasoning be correct, and if slavery *is sanctioned* by the Church, then the most efficient support of the system is not given by political leaders nor political parties, nor must we seek for its strongest intrenchments in the Constitution of the United States, but we discover that its only really impregnable defenses are those thrown around it by the Church herself.

Nor is it necessary to state arguments upon the question, whether most of the branches of the church do thus sanction, and, by sanctioning, propagate slavery; for the highest official act of a church is the admission to its

membership and communion, which is a welcome and approval in the name of Christ ; and when a slaveholder is thus received, the highest possible sanction is given to his character and practice ; and no anti-slavery protesting, through the public bodies or the press, can materially weaken the far more potent teachings of example, these *official recommendations* of the churches.

Christians, individually, and the press and public assemblies, may denounce slavery in the severest terms, and what can it avail, if the churches, acting officially, take it to their bosom in the name of God ?

Who will be convinced that slaveholding is a grievous offense, or earnestly to be avoided, if the churches, speaking for Christ, declare that it throws no suspicion upon a man's Christian character ; that it does not exclude him from the church, nor forbid a well grounded hope of heaven ?

We are, therefore, from necessity, as we think, led to this conclusion : that the churches, through their fellowship and communion with slavery, do afford it a direct and most effective support ; and if this were withdrawn, and if slavery were condemned by the churches, in the name of God, it could not survive the rebuke, and would be speedily abolished.

We would also direct attention to the fact, that the churches, by their action on this subject, present to the world false and delusive views of holiness, the nature and mission of the Church, and the character of God.

Christ is represented, in the Scriptures, as the model Christian, the type and head of the Christian species ; and theoretically and practically, the Bible presents no lower standard than this : that each member of the Christian family should present the distinguishing characteristics of the head and type. A Christian, therefore,

must be like Christ, a *Christ-one*, and a church, consequently, must be composed of men like unto Christ. If, then, the churches gather a promiscuous assembly of men, some of whom are guilty of palpable and acknowledged sin, the slaveholder being among them—if they are all seated at the table of Christ, as the church of God, the peculiar people, the holy body, the sanctified ones, surely such churches are guilty of false teaching of the most pernicious character, in regard to holiness, and even to God himself, who is thus officially represented as having fellowship and communion with unrighteousness, and consequently, as unrighteous himself.

This view becomes the more impressive and alarming from the important fact, that the world obtains its theology, not mainly from the Bible, nor from our religious literature, but from the practical exhibitions of truth and holiness, presented in the individual and associated action of Christians, for, by their living example, they define what they mean by the terms employed in their formulas of doctrine.

The command to be holy is thus interpreted to mean, the becoming as good as a slaveholder, as righteous as a God that sanctions this iniquity.

The whole system of Christian doctrine is thus in danger of being corrupted, while the written theories of the church remain unchanged, by causing the old language to become the sign of new ideas.

The individual responsibility and duty of members, in connection with slaveholding churches, has also engaged the attention of the committee, and we remark that no principle is more clearly stated in the Word of God, or more strictly acted upon in the administration of his government, than that of *á*ssociate responsibility, by which each member of an organic body is held responsible for

the wrong doing of the organization to which he voluntarily belongs.

Each nation, each distinct community, each religious body or denomination which, by its structure, is constituted one whole, is, without exception, so far as we are aware, treated by God as a unit, as a legal corporation, a moral partnership, each member of which is responsible for the doings of the body, while his organic connection with it remains.

The sin of the organization is the sin of the individuals who compose it, which sin is so much the more flagrant than a private offense, as the influence of the imposing public body is greater than that of an individual. From this sin and its consequences, there can be no escape except in severing the organic bond, which is secession from the body.

In taking and recommending this course at this time, it is important that the position of seceding Evangelical Christians should be clearly defined and correctly understood. In seceding, it is not for the purpose of discarding or of thrusting into the back-ground those sublime and distinguishing doctrines of grace which cluster around the cross of a crucified Saviour, who died for our sins, and who is "God manifested in the flesh;" it is for the purpose of vindicating those precious doctrines from the charge of sustaining oppression, by such a faithful and impartial *application* of them, in *every direction*, as shall render them mighty through God to the pulling down of strong holds. It is not for the purpose of superseding or disbanding the divinely appointed institutions and instrumentalities of Christianity, the Church, the Ministry, the Bible, the Sabbath, the Public Worship of God, and the Ordinances of the Gospel; it is for the purpose of saving these institutions and instrumentalities from desecration

and disgrace, and wielding them for their original and holy ends.

In taking this ground, we countenance and practice no "schism" in the body of Christ; we only discriminate between the body of Christ and the man of sin—discerning between the righteous and the wicked, between him that serveth God and him that serveth him not. We forbid not "the tares and the wheat to grow together until the harvest" in that "field which is the world." We only claim for the Church that, in distinction from a world lying in wickedness, it shall be the "garden of the Lord," for growing plants of righteousness, and not for the systematic cultivation of tares. We deny not that there was a Judas in the first Christian Church, but we remember that he forfeited his bishopric in the Church by his transgression, and was no longer "numbered" among the disciples.

The committee regret that the little time at command prevents a more elaborate and well ordered report, and especially that we are prevented from entering into an examination of the teachings of the Scriptures upon these points, because in this, as in all other moral questions, the Word of God is the ultimate guide and authority.

We will confine ourselves to presenting a single point, with which, however, we believe the whole instruction of the Bible is in strictest harmony.

We are commanded to withdraw ourselves from every "brother that walketh disorderly;" and nothing is more plain than if a church persistently, and after remonstrance, refuses to put away a disorderly member, that church herself walketh disorderly, and should herself be withdrawn from.

This narrows the whole discussion to a single point. Is the slaveholder walking disorderly? Is it disorderly

or not, to crush out of a man the image of God and change him into a brute, a "chattel persona," a thing? Is it walking disorderly or not, to annihilate the first, and originally the most precious institution of God on earth—the family—and reduce men and women to the condition of a herd of cattle?

Is it walking disorderly or not, to extort from our fellow man, through life, and without requital, the earnings of his industry?

Is it walking disorderly or not, to refuse to our brother man all true knowledge of the Word of God; to blind his eye so that he can not perceive the way to the cross; and for our own selfish purposes, not only crush all his hopes for this world, but ruin his soul forever?

Is a brother walking orderly, according to the practice and in the spirit of Jesus, when he walks through blood and tears, shed by his own injustice and cruelty, and over the scarred bodies, the crushed rights, the blighted hopes, and ruined souls of men?

If these things are disorderly, then the command of the Apostle, and of Christ, through him, is explicit, from such an one we must withdraw, and if our church sanctions the disorderly walk, the Scriptures are equally clear, "Come out from among them."

AMERICAN REFORM TRACT AND BOOK SOCIETY, CINCINNATI.

NOTICE.—The earlier issues of this Society were chiefly of an anti-slavery character, as it had its origin in the fact that American Slavery was receiving no adequate notice from our National Publishing institutions; but it is also publishing on all great moral questions, and has more than forty Tracts and twenty Books on its catalogue, and is adding to the number as fast as aid from its friends will admit.

G. L. WEED, *Cor. Sec'y and Treas.*

PLEAS FOR SLAVERY ANSWERED.

BY GEORGE THOMPSON,

MENDI MISSION, WEST AFRICA.

"Slavery has done good." "The Slaves are better off than the natives of Africa," etc., etc.

These, and such like excuses are great favorites in the mouths of those who wish to find some palliation for this sin.

They form a very convenient rebut to the arguments of Anti-slavery men; which may tend, in a measure, to quiet the minds of those connected with the guilt of Slavery.

If the sentiment is *true*, as the objectors claim, then they may well confirm them in their course. But if it is *not* true, then should it be known; and those who are in any way engaged, or implicated in the guilt of Slavery, should be made to feel their guilt—to confess, and to repent, and to cease all connections therewith, at once.

I propose very briefly, to answer these objections, in accordance with the request of a good brother in Kentucky, considering them as one and the same.

To understand whether *Slavery* has been a *blessing* to the colored race, it will be necessary to enquire.

1. *What was and is, the condition of Africans, in their native state, uninfluenced by Slavery, or the Slave trade?*
2. *What is the mode of obtaining them for Slaves.*

3. *What is their condition in their state of Slavery.*
4. *What "good" has accrued to them from Slavery.*
5. *What effect, has Slavery had on them, as respects their being benefitted by the labors of white men.*
6. *What have been the results on Africa, from Slavery and the Slave trade.*
7. *What would have been the condition of Africa, but for Slavery, and the Slave trade.*
8. *Can Liberia be considered proof of the good results of Slavery.*
9. *If Slavery has done no good, to those in Slavery or to the Continent of Africa, but, on the contrary, if all the good claimed, has resulted directly from FREEDOM; "IMMEDIATE EMANCIPATION," should be the watchword of every one.*
10. *An appeal, in behalf of poor, robbed, and spoiled Africa.*

I. *What was, and is the condition of Africans, in their native state, uninfluenced by Slavery, and the Slave trade?*

We are informed by writers of authority, that before the introduction of the Slave trade into Western Africa, the inhabitants were peaceful, harmless, and as industrious, as their wants demanded; that they cultivated their lands, raising abundance of rice, Indian corn, sweet potatoes, beans, pumpkins, etc.; that they lived in peace with one another, and all around; that they had forms of law, by which crimes were severely punished—such as theft, adultery, murder, etc.; that they were hospitable and kind to strangers, being ready to accommodate and assist them, to the extent of their ability; that they were kind to the aged and infirm; that they not un-

frequently rendered assistance to neighboring tribes, who were brought into suffering circumstances; that they had plenty of sheep, goats, fowls, etc., etc., in their native simplicity; that they lived as happily as any can be expected to do, who have not the blessings of civilization and the gospel. SUCH ARE KNOWN TO BE FACTS. Of the *present* inhabitants, it is not so easy to speak, as we can scarcely find a tribe, or a place, where the influences of the Slave trade have not been felt—directly or indirectly, to a greater or less degree. But this much we can say from *observations of our own*, and others; that the *farther back* we get, the *better* the natives appear—less degraded, less vicious, less of the mere animal, less adultery, theft, etc.—less of the low, vulgar, despicable *meanness*, contracted from Slave traders—less of the vices of the whites, intemperance, profanity, quarreling, etc. They are more noble, openhearted, free, generous, hospitable, kind to strangers—more magnanimous in all their dealings and general conduct, more ready to hear the gospel and receive instruction, and help Missionaries.

As the traveler gets some 200 miles interior, he is treated like a king; rice, and the productions of the country, are lavished upon him with a bountiful hand; fowls, goats, sheep and oxen are killed for him; fine country cloths presented to him—servants appointed to see that every want is supplied; guides provided for his journey, etc., etc., “without money, and without price.” So far as I know, this is true of all the Western coast of Africa. It is the testimony of travelers of all classes, from all points.

The coast regions are almost constantly harassed and desolated by internal wars, which may all be clearly traced to the influences of Slavery, and the Slave trade; the general object being to obtain *Slaves*, for barter, to pro-

cure rum, tobacco, powder, guns, trinkets, etc., from Slave traders.

There are wars in the interior, now and then, but these also may be positively traced to the same influences, reaching back, like the spreading waves, when water is disturbed.

The influence of Slavery comes down from the North, through the Moorish and Mohammedan Slave trade. It rolls back from the West, and comes from the Eastern coast.

But even the *present* condition of the inhabitants, speaks loudly in their favor, especially when we get a little back from the influences of the Slave trade.

They have a rich country in soil, stone, minerals, timber, water, waterfalls, animals, fish, game, the tropical productions, an excellent climate, etc.

When the influence of Slavery is not directly operating, causing contests, and strifes for Slaves,—when peace prevails only for a year or two, the whole country soon puts on the appearance of prosperity. Numerous and large towns spring up like mushrooms, in every direction; the country is generally brought under cultivation, abundance of rice, guinea corn, pota, cocó, cassada, yams, sweet potatoes, corn, pea nuts, arrow root, beans, pumpkins, etc., etc.; with the fruits orange, pine apple, guava, sour-sop, sweet sop, pawpaw, plantain, banana, mango, cocoa nut, etc., etc. are produced for home consumption, and large amounts for sale.

In addition, they enrich themselves by the manufacture of large quantities of palm oil, (made from the red, oily covering of the nut), and nut oil, (made from the meat of the nut), baskets, bowls, earthen pots, fine country cloths, the best quality of iron, ivory, etc., etc.

They live in towns, and families, having their own

houses, farms, and earnings—so that we see the influences of Slavery, even here, and now, where the whole country has been desolated for centuries, only need to *cease* for a short time, before the people, under all their disadvantages, with all their acquired vices, will again live in peace, having an abundance of all that nature demands.

Even now, let the Slave trade cease entirely, and forever, and let Missionaries come, in suitable numbers, and even *this* part of Africa shall soon be made to “bud and blossom as the rose.”

Among, even the interior tribes, there is a *species* of Slavery, but in no way to be compared with American Slavery. Take one case; A noted and peaceful king, living about 150 or 200 miles from the coast, (but not beyond the influence of the Slave trade—for many of the “*Amistads*” came from that region,) named KINDA, (uncle of KINNA the *Amistad*,) boasts that he has more slaves than any *two* or *three* kings that can be found any whereabout. But, what is the condition of his slaves? I have it from a Missionary who visited KINDA, that when he buys a slave, he has the man work a farm for him, two years—then says to him, “Go, and set down for yourself—build a house—have your farm; you are your own master.” His great effort is to get slaves, and they are thus treated. In this way, he obtains their love, gratitude, and confidence, so that should War come against him, every one of these liberated slaves, to a man, will rush to his defence. This is his policy and object.

And the Slavery that exists near the coast, is hardly worthy of the name, if compared with American Slavery.

It is true, they are bought and sold—but overworking, cruel beating, maiming, killing, mind-crushing, are rarely

known. They generally have their own farms, the produce of which they can use for themselves. They can travel—hire out, talk palavers, have *rights*, are yet considered *men*! and in a measure treated as such.

The hardest slave holding king I know of, told me, “My *people* all work five days for me, and two for themselves.”

So that, if the Africans *must* be slaves, they had better be slaves in their own country, where they have rights—a free mind, and the possibility of hearing, from the Missionary, a pure gospel, and be more likely to gain heaven at last.

II. *What is the mode of obtaining slaves, in Africa?*

That the reader may have a distinct view of the process of getting slaves, on the coast of Africa, the various steps shall be mentioned separately, so that, by viewing the system in all its parts, the whole may be better comprehended.

1. A slave ship arrives at the mouths of some of the rivers—it may be Spanish, or American, (for it is believed that American vessels, and captains, carry on the Slave trade, as extensively as the Spanish or Brazilians.) It is loaded with rum, tobacco, trinkets, powder, and muskets, etc. Probably, there are agents residing at the place, to receive the goods and furnish a return cargo of human beings.

Stipulations are entered into, with the native chiefs, for so many slaves. They are provided with rum, to madden—tobacco to stupify, and powder and muskets, to kill resisting victims.

Various trinkets are sold to them—to serve as powerful *charms*, warranted to insure victory and success in

their kidnapping excursions, and to protect them from all evil—others, as costly and gay ornaments, of which all Africans are very fond.

From \$10 to \$25 worth of these goods, at 300 or 400 per cent. profit, and oftentimes as many *thousand* per cent. profit, pays for one slave! The vessel will take from 500 to 1000, "according to its size and internal arrangement.

2. Oftentimes, these agents and robbers stroll about, and watch for opportunities to seize children, who have strayed away from, or have been sent by their parents on errands. They are suddenly pounced upon, bound, gagged, and dragged away to a place of confinement. The child struggles and tries to scream, but no one comes to its assistance. The poor mother, almost frantic with grief, searches the neighborhood and forests—she tears out her hair, cuts her flesh, and moans inconsolably. Day after day, week after week, is thus spent in hopeless grief and fruitless search! And in this way many, from time to time, are snatched away from parents and home forever.

Parents! you who have youthful girls and boys, imagine your feelings, thus suddenly to lose them, and answer, is *this* one of the 'good' things which Slavery bestows?

Thousands of African mothers are thus robbed yearly!! Will you pity them?

Not only the foreign robbers, are thus engaged, but, natives are hired to do the same for them, and oftentimes, wicked natives who have learned the practice from the whites, watch their opportunity, as they rove about the country, hundreds of miles interior, to seize children, and hurry them to the coast, to sell to the inhuman monsters who are ever eagerly waiting to receive them.

This is one mode of obtaining slaves, but not the most general and destructive. Next to be mentioned—

3. To make up the necessary number, the chief, who has received the goods, calls together his warriors, makes a speech to them, directs their minds to some particular town, far or near, as the case may be, brings some accusation against its king and people, and charges them to go and seek revenge or "satisfaction." An appeal is made to their bravery; they are supplied with rum, tobacco, guns, and cutlasses. Many are furnished with some special *gregrees*, especially the generals. At times, (as I have seen,) some holy water is sprinkled over the whole company, to render them invulnerable, as they superstitiously believe, and thus charged by their king, maddened by liquid poison, inflamed with desire for *honor*, and stimulated by love of *gain*, the wild troop rush forth, with fiendish yells (I have *seen* it,) to the "Bush," eager for the pursuit.

In single file they make their way along some country path, or cut their road through unbroken forests, till they approach near the town marked for destruction. They hold a "council of war," lay their plans of attack, stimulate each other, and await the darkness of midnight, till the unsuspecting inhabitants are lost in slumbers, and all are off their guard.

Suddenly the attack is made, the wall or fence is scaled—the gates are thrown open—the destroyers rush in—the people, alarmed, arise to flee—all is tumult and confusion; at every turn they meet the enemy; they are shot, chopped with cutlasses, seized and bound, by scores, by hundreds! Many are killed in the affray, a few escape; the town is fired, and, in a few minutes, lies in ashes.

If they secure victims enough they return; if not,

another town is attacked, and another, till I have known six or eight towns thus destroyed, within twenty-four hours of the first attack.

Oftentimes, they find the town guard on the watch, and then they meet with resistance. The struggle is severe ; by the firing of muskets from within and without, many are killed. At times, the War succeed in breaking into the town ; then follows a scene beyond description ; maddened by opposition and loss, they are like fierce tigers, pouncing upon their prey. All that can be seized are bound, with bush ropes, very uncomfortably, to be led to their master.

At other times, the War is "driven," and they retire, only to strengthen themselves and renew the attack.

Again, when unable to break into the town, they *surround* it, and, by throwing firebrands within, succeed in igniting the thatched roofs, and hundreds perish in the flames. Those who run, are caught and bound.

Thus, a town of from 500 to 1000 inhabitants, may be all destroyed in a night ;—perhaps every family broken, and scattered—parents killed, and children taken prisoners, or children killed and parents prisoners, or both together prisoners, to be separated by the fiends who await them—or to faint and die, as is often the case, on the march to the coast. For from their oppressors they find but little mercy. Bound with hands behind them, fastened to each other, they are driven by day and night, with little or nothing to eat, with bleeding wounds, and swelling limbs, (from the tightness of the cords,) till they fall, unable to proceed ; they are then dispatched, and left for the leopards or vultures to consume.

They arrive at the coast, with perhaps 50, or 100, or 300 prisoners, old and young, male and female, mothers and children. Many of them are thinking of their

friends, their homes ; they see strange faces, and hear voices new and frightful ; they are afraid—they tremble and weep—they refuse to eat, are flogged and beaten, but persist, till death relieves them !

These are scenes, (but very faintly pictured,) which have been transpiring from Senegal, to the Congo rivers, for hundreds of years, and are transpiring TO-DAY, and CONTINUALLY in many parts of the western and eastern coast of Africa.

How “good” all this is ! What a “*blessing*” to them !

How much “*better off*” than in their quiet homes, and plenty around them !!

4. At the various slave trading points, Spaniards and others live—making their home there, and living with the native women, as beasts. Their business is to gather in, and keep on hand, a supply of slaves, so that whenever a vessel succeeds in eluding the observation of the English cruisers, (the American try not to take slavers,) and gets *into* the river, or anchors off, it may all be loaded with its cargo of 400 to 700 or 800 human beings, *in one night*, and be under sail before day !

The buildings in which the slaves are thus kept, are called “BARRACOONS.” They are very extensive country houses, made strong and secure, sufficient often to contain 1000 slaves. In these places they are generally kept chained and handcuffed, especially if there is any suspicion of their desire to get away, or intent to resist.

They are here made to *fear* the tyrants. They are often most unmercifully flogged and beaten, and not unfrequently killed. They are branded with peculiar marks, half starved, maimed, and treated in such a way, as beggars all description. The women, of course, are all at the will and desire of their beastly overseers.

Thus they are kept, crowded together, as cattle are not

crowded, for months, and sometimes, perhaps, for a year or more, till an opportunity offers to ship them.

At times, if an English man of war hovers around, or anchors off, the whole company in chains are hurried into the Bush till their enemies depart.

These Barracoons formerly existed at the mouth of the river on which I now live ; at Gallinas, etc., where they were destroyed by the English. But they yet exist on many parts of the coast, and tens of thousands are continually crowded within their dark and dismal confines, to weep over lost friends—to mourn over their daily tortures, never to be exposed till the Judgment—to pine away grievous weeks, and months, longing for death !

O, readers, is not this a very “good” thing ? Will not some of those who talk of “benefits” to the slave from slavery desire to come and taste for themselves, these sweets ? Would that they could have *one* taste ! They would cry “ENOUGH !”

5. THE SLAVE SHIP ! Who can describe it ? Language is weak, and fails to convey accurate ideas, when called to this task. See its dark, low hulk, as if just from the pit !—its raking masts, as if conscious of the meanness and guilt of its errand, and desiring to escape as fast as possible, (for they are generally of the very fastest class of sailers.)

If it is calculated to take only four hundred or five hundred slaves, it will have *one* slave deck, from two and a half to three feet below the main deck. If it is expected to take eight hundred or one thousand, it will have *two* slave decks below the main deck. They are often armed with from one to twelve large guns, for defence, in case of an attack.

Now comes the loading. All the canoes and boats at command are brought into requisition, and rapidly filled

with weeping fathers, shrieking mothers, and terrified children, fiercely cut by the gory lash as they shrink back, unwilling to leave the land of their birth for land of strangers, and a life of suffering and woes unutterable. They reach the vessel, load after load, load after load, and are stowed away in the hold, as thick as they can sit between each other's legs, upon the floor, with barely room to sit upright, till the cargo is complete! In this condition they are often *shackled together*, to prevent their rising. They can neither rise, turn over, or change their position, but must thus sit, *in all their filth*, for from four to eight weeks, till the bones wear through the skin! till the stifled and impure air poisons them, and from one-fourth to one-half of the number die on the passage, and are thrown overboard to the sharks, which follow in vast numbers for prey! I am not using hyperbole. I have *been on, and seen with my own eyes*, what I describe. I have seen them thus packed away, and been almost "knocked down" by the putrid effluvia which arose through the grated hatchways, which were the only "air holes" the miserable victims had. I have *seen* their emaciated skeletons, sunken eyes, and countenances of despair, after being thus confined for five or six weeks. But I *can't describe* the sight. How "good!" What "BENEFITS" are heaped upon them!!!

6. Those who survive the dreadful passage, at length arrive at Brazil, or Cuba, or New Orleans, to be sold to the highest bidder. They are brought ashore, washed up, and dressed, (how wonderfully "good"!!) to await the arrival of purchasers. They are in a strange land, see strange faces, and hear strange voices. They are glad to get out of the slave ship, but they look back over the *ocean*, if possibly they may see, once more, their home—"sweet home"—now forever lost to them. See them

tremble ! See the tears trickle down their sunken cheeks ! See them yet sicken and die, from the deadly vapors inhaled on the slave ship !! Now, if, perchance, friends, and parts of families, and old acquaintances have kept together, they are parted, to go, one here to the cane field, another to the cotton plantation, to see each other no more. They are ordered by tongues unintelligible—they are beaten, because they obey not, till death relieves them.

Thus we have very briefly glanced at *how the slaves are obtained*. The reader must judge of the “*benefits*” of the process. And how much “*better off*” than in their balmy homes and happy families, they are, thus far, in our investigation, let every honest mind answer.

And who are to be held responsible for all the horrible cruelties endured in Africa—for all the murders of tens of thousands, yearly, in obtaining them—for all the horrors of the barracoons—for the untold, and unspeakable agonies of the “middle passage,” and the shocking deaths of countless unoffending human beings on the sea ? Who ? In which side of the balances are these things to be placed ? and where is the “*good*” to counterbalance ? All these dreadful realities are ever to be kept in mind, if we would rightly decide this matter. Let slaveholders, and all their apologists, remember and know, that if they justify and uphold the system of slavery, all these things are but the necessary parts and appendages of it, and must be kept united to it, so that the whole guilt of all, *from beginning to end*, must lie at their doors and be required at their hands !! Fearful responsibility !!

III. *What is their condition, in their state of Slavery ?*

Of the millions of Slaves in South America, Cuba, &c., &c., I think the objector will not claim for them that

they are "better off," have "received greater good," and "enjoy superior advantages," to their ancestors in Africa. For is it not almost universally true of them that they have no religious privileges, or if any, those which are *false*; that they are worked and beaten worse than the brutes, and often flogged to death? Are they not, still, as really heathen as in Africa, with the addition of all the ills necessarily connected with Slavery? Of these, therefore, I need not stop to speak, as there will not be any difference of opinion respecting them. But of those in the United States, it is claimed that they have been greatly benefitted by being brought from Africa to America; that their state in Slavery is far preferable to what it was in Africa; that they are now "better off" than their brethren who yet remain in Africa! On the point, "*What is their condition, as Slaves?*" I need not dwell. There have been so many books written within the last twenty-five years, so many papers published, so many lectures given—so much, *much*, MUCH said upon it—and all have read "UNCLE TOM," North and South—that to say more, is only to repeat what has been said a hundred times before, in manifold forms. I will, therefore, just note a few leading *heads*, to be filled up by the reader's memory and own knowledge. They shall be *facts*, which no honest, enlightened slaveholder can deny, and which, therefore, need not be dwelt on.

1. They are, in the United States, sold as beasts, held and treated as such. See the laws of all slaveholding statute books.

2. *Knowledge is vigilantly withheld from them.* Masters fear it. Slave laws prohibit it, with heavy penalties, and numbers have been *imprisoned* for teaching Slaves to read even the Word of God. The mind is crushed and not allowed to act, till, from generation to generation, it be-

comes dwarfed. There are some brilliant exceptions, but such is the fact with the mass.

3. They toil without wages, except what is necessary to gird them to do more work for their proud masters.

4. They are often cruelly beaten, maimed, and killed. This cannot be denied. Every newspaper in the South will testify, by their numerous advertisements. We do not say that all are thus beaten, but their condition renders them liable, and from it they have no protection by law.

5. Families are broken up—the marriage relation is not regarded, as a general thing, any more than with the farmer's horses and cows.

6. In their condition, necessarily, they can have no rights of property—of self, wife, or children—all belong to the master, (by Slave laws,) as much as his hogs and sheep.

7. The mass of Slaves in the United States are as perfect heathens as can be found in Africa, with the addition of having contracted the vices of the whites. For proof, see reports of Southern Synods, Presbyteries, Conferences, &c., and consider how it must be from the nature of the case. Every intelligent slaveholder knows it must be so—it can't be otherwise, in their condition.

8. The religious instruction they do receive, is oral, and adapted to render their condition, as SLAVES, *more secure to the master*. If proof is demanded, I must refer the doubter to C. C. JONES' "Catechism for Slaves," and to the "Book of Sermons, Tracts, and Dialogues," for the use of masters in instructing their Slaves, by Rev. WM. MEADE, of Virginia. I might quote largely, but my design and limits forbid. Of true religion, the mass have no idea. Under the instructions they receive, they

must necessarily be led to believe that the religion they hear of, is consistent with their being held as Slaves!!

They are taught, catechised, and preached to, by slaveholders, often by those who are holding them as Slaves, or by ministers who justify the relation of master and slave—and how can it be otherwise than that their ideas of religion must be false and deceptive? That some get light enough to be saved, we believe; but we are speaking of the mass.

9. All this is true in the *Northern* Slave States even; but in the "*South*," O! who does not know of the custom of "grinding to death a set of hands in seven years?"—of the peck of corn a week—of the blood-hounds—of the Slave hunts—of the Legrees, &c., &c.? See "*A Thousand Witnesses*," "*Key to Uncle Tom*," the advertisements, continually, in Southern papers. I will not dwell on the subject.

10. The mass of the Slaves are dreadfully *prejudiced* against the whites, in general, which prevents their receiving instruction from their hands with confidence; but more of this shortly. Can any one of the above facts be denied? If not, then we have found no "*good*," as yet, it has done them to become Slaves, but, on the contrary, "*Evil*, and only evil, continually," from their capture in the interior of Africa, to their death on the plantation. But we will seek yet farther for the remarkable "*benefit*" spoken of.

IV. *The "good" the Slaves have obtained.*

1. Many have made their *escape*, gained knowledge, and are exerting an influence for "*good*"—lecturing, preaching, teaching, publishing papers, books, &c. Thank God for this, but no thanks to Slavery. It is all

by getting rid of it. "But," says the objector, "had they never been brought here as *Slaves*, they never would have thus become useful." Hold ! hold ! are you a prophet ? Are there no distinguished foreigners in the United States, who were not brought there as *Slaves* ? And no one can tell but that if there had been a proper commercial intercourse between America and Africa, instead of the *Slave* trade for two hundred years, we should now have had a hundred times as many intelligent and useful colored men and women.

A few of the three and a half millions have obtained true light—but for *Slavery*, a thousand times as many might have been enlightened, and now be useful to mankind.

2. Much stress has been laid on the case of the "Learned *Slave*," in the South, who acquired a knowledge of Greek, Latin, Hebrew, &c., while a *Slave*, and was purchased by friends and sent to Liberia. I think his name is ELLIS. This case is all *against* the system. For if, now and then, one can do such things with all their disadvantages, what would they not do, give them a good opportunity ? But I have been informed, by a captain who is well acquainted with Ellis in Liberia, that he is of but little account after all, owing, probably, to the cursing influence of *Slavery* on his mind and heart.

3. Tens of thousands are now free in Canada, where they may gain knowledge, wealth, and domestic bliss. But no thanks to *Slavery*, for their improved state. Had they been left in Africa, they would have been free, and in circumstances much better suited to receive instruction, being free from the accursed prejudices and influences which *Slavery* has had upon them. It cannot be said that their condition is improved.

4. There are thousands of "professors" among the

slaves, and we believe many have been and will be saved, but not so many as some suppose, because they are not allowed to know what true religion is. In much of their religion, they are just as benighted and superstitious, as the natives in Africa. They have their forms, and so do idolaters. They are sincere, and so are idolaters. But "Faith cometh by hearing, and hearing by the Word of God." And if they are not allowed to have the Word of God, and if their instructions are all false, and the true way of salvation is not made known to them, how can they be saved? But if any are, or have been, saved, give God the glory—no thanks to Slavery—all in spite of it. Slavery did all it could to prevent, and crush out of them, all such knowledge and feeling. To this, Slave laws, and thousands of witnesses in the South, can testify. If, therefore, any have been, or are saved, the most favorable construction that can be given to it is this—"Thou wilt cause the wrath of man to praise Thee, and the remainder of wrath wilt Thou restrain." There is nothing in Slavery at all calculated to do them any good—nothing calculated to enlighten or save—nothing to fit for business or usefulness.

V. *What effect has Slavery had on them, as respects their being benefitted by the labors of white men?*

I hesitate not to say, and those who know *both* sides of the question will agree with me, that of the three and a half millions of Slaves in the United States, the mass of them are a more hopeless and difficult people to enlighten and save, even were all Slavery restraints broken off to-day, than the pure natives of Africa.

1. On account of the dwarfing process they have been put through for centuries. 2. On account of the bitter,

deep rooted PREJUDICES, universal among them, against the white man. 3. On account of the vices they have contracted from the whites.

I am *positive* on this point. I have lived among Slaves, free colored people, those who have escaped from Slavery, and for nearly five years among Africans. Some of my missionary associates have been teachers and preachers among them in Canada, before coming here, and they will agree with me.

My classmates have labored for ten years among liberated Slaves, and they testify clearly on this point. Every missionary in Jamaica will bear testimony to the same; and *all* who have had to do with those who have long felt the cursed, withering influence of Slavery, and have gained but a slight knowledge of Africa, will unite their willing testimony.

In the United States, they hate; here, they love the white man.

In the United States, they despise; here, they *respect* him.

In the United States they scorn his instructions; here, they receive them.

Wherein, then, have they been benefitted by the removal from Africa to the United States? Where are the good results to be found? We wish to see them.

VI. *What have been the results on AFRICA, from Slavery and the Slave trade?*

This has been touched upon in Section II., where the difference was shewn between those who live within its influence and those who do not, I will not repeat. Slavery and the Slave trade have rendered the millions of Africa, where their blighting influences have been felt, one hundred fold more difficult of access, than before, or than those nations are now where the curse has not reached.

1. It has introduced rum, and the slavish love of it, every where that its foot has touched ; and who needs to be told of the obstacle this forms, in the way of truth, any where ?

2. *Tobacco* is also co-extensive with its *deadening* influences, to *blunt* the point of truth.

3. The habit and love of theft, dishonesty, disregard of the rights of others, laziness, contempt of work, desire for foreign articles of clothing and ornaments, &c. &c., have been every where engendered through the influence of the Slave trade.

4. A disregard of the liberties of others, provided gain and power may be obtained at the expense thereof, has been imparted to those who have been familiar with the buying and selling of men, women, and children, for gain. And let every faithful minister "South," testify whether this is an obstacle or not in the way of the free march of truth.

5. Many other vices and habits of mind have been entailed on this people by the same influences, which I cannot stop to enumerate. We meet them at every step.

Physically, the whole coast country has been swept with the "besom of destruction," as was touched upon in the chapter on "How the Slaves are obtained." The greater portion of the people have been carried away, or killed. The country, to a great measure, is grown up to bush, and leopards and beasts of prey abound in consequence.

In whatever light we contemplate the subject, it will appear the effects on Africa have been RUINOUS in the extreme. It is a country, and they are a people, "scattered and peeled," and for all this, a dreadful account is approaching. Slaveholders must meet it. To this, every missionary who has ever labored in Africa will bear his testimony.

VII. *What would have been the condition of Africa, but for Slavery and the Slave trade ?*

This may seem a difficult question to answer. By *inference*, it has already been answered, in showing the effects and influences of the Slave trade, and I will only add—1. The greatest obstacles in the way of the mis-

sionary, *would not have been*. 2. Labor put forth for her good, would have been, perhaps, a thousand times more effective. 3. Africa would have *invited* missionaries, and *hundreds* would have come where *one* has now come, to do her good. 4. And now, knowledge would have been spread abroad, the idols would have been abolished, superstition done away, the arts would have been introduced, with civilization and Christianity, and Africa would have arisen among the nations of the earth, honored and sought after by all, instead of being, as now, "a shaking of the head," and a "by word among the nations." Now where is the "*good*" so much spoken of? Wherein are children of Africa, at home or abroad, "*better off*" for Slavery?

VIII. *Can LIBERIA be considered as a proof of the good results of Slavery?*

We unhesitatingly answer NO, NEVER!

1. Other colonies have been formed, that were not the children of Slavery. And but for the evil influences of *Slavery* for two hundred years, in Africa and in America, Christian colonies might, and, doubtless, would have been formed, to bless, and elevate, and save Africa. The Slave trade was as a death chill to every thought, or attempt toward such a movement.

2. Liberia has not been carried forward, and never can be sustained, by Slaves, nor by "Liberated Slaves." Those who go from plantations to Liberia—having been freed for this purpose—are not prepared, nor at all calculated for their new situation. They do not do well. They have but little or no calculation or energy, and, in most cases, are no profit, but rather a burden and a curse to the Republic.

This is the testimony of those who have lived there, and had a good opportunity to know all about it. It is just such a result as should have been expected from *such* colonists. They are said, by those who have witnessed it, to be lazy, will not work, proud, haughty, and oppressive toward the natives and inferiors. This is also just what might be looked for, from the influences which have formed their characters from infancy to manhood. They

look with contempt upon the hard laborer, as their masters set them the example. Such men, raw from a plantation, will never give the world any manifestations of the "good" results of Slavery on the mind or life of man.

The effective ones in Liberia, as a general thing, are those who have had experience in *Freedom*; either being free born, or having been free for some time, and dependent on their own exertions, and ingenuity, before going to Africa. The free, independent companies of colored people, from the North, are the ones who will build up a Republic in Africa, if it is ever done.

But just so far as Slavery or Slaveholders have *had to do* with Liberia, has the curse of God rested upon it. Slavery never did, never will, never can, bring forth any good thing, any more than a salt fountain can send forth fresh water. The beginning, the progress, the nature, the whole workings, and the end of Slavery, is, and must be, "EVIL, AND ONLY EVIL CONTINUALLY."

How much good Liberia has accomplished, or will effect, I am not prepared to say, but this much I can say, that just in proportion as people from Slavery, brought up and trained under its influences, are sent there, just in that ratio are the elements of *corruption*, and death entailed on Africa, instead of a blessing. Instead of a source of *good*, such will only prove a *curse* to this benighted, long oppressed people.

Such will not break up the *Slave trade*, but rather engage in it. They will not enlighten and *save* the heathen, but oppress, and crush them, as I am abundantly informed, by those who have seen it, is the case, to a lamentable extent. And just such things are to be *expected* from them.

Should Liberia, therefore, under God, accomplish any good for Africa, let not *Slavery* claim the credit. It does not belong to it. Blessings a thousand fold greater *would* have resulted to Africa, but for the blighting influences of that unholy system.

If good, honest, industrious, Christian colored men and women, who have been trained in *Freedom*; Farmers, Mechanics, Teachers, Ministers, etc.; *wish* to come to Africa, to benefit themselves, or do Africa good, I hold

out both hands to them, and say "*come, we need your help.*" If they have not means to begin with, they had better wait and get them. If they have means, let them come. If benevolent friends will help them, let them do it, and give God thanks.

But to compel men to come to Africa, by offering them Africa or Slavery, is an outrage on God and humanity, and should be held in execration by every human being.

And *whosoever advocates the cause of Liberia* from a desire to *get clear of the colored man*, from a feeling of prejudice against him, a feeling of hatred, or contempt, of "I don't like to have them about me," "It is not fit the two races should be together," "They are inferior to the white race, and only fit for servants," "They ought to be by themselves," "I go in for emancipation, if they shall all be sent to Liberia," etc., etc.; I say *whosoever advocates the cause of Liberia*, from any such, or similar feelings, they are the *enemies of God and man*. They love not Africa, they love not the Slave nor the colored race, they care not for their interests, they have no benevolent feelings in all they say, or give, or do; but hatred of their brother, is the moving spring of all their zeal.

I say they are the enemies of God, for "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Therefore let all examine themselves, and be sure what feelings actuate them in pleading for "Colonization."

IX. *If, therefore, Slavery has done no good to those in Slavery, or to the Continent of Africa, but only evil, great evil; and on the contrary, if all the good claimed has resulted directly from Freedom, then "IMMEDIATE EMANCIPATION" should be the watch word of every one.*

Those who claim the continuance of Slavery for its good results to the colored race, if they are shown that there is no good in the system, then should they, to be consistent, at once join their heart, voice, and entire influence, with the true friends of the colored man, and of

humanity, to hasten the happy day of immediate and universal freedom for all men, since Freedom alone can bless mankind. And no longer let men, professing reason, show themselves *devoid* of reason, by arguing for what all true reason, and all enlightened reason utterly discards, as contrary to, and against all human reason. There is beauty in consistency.

X. *I am in Africa*—for whose good I have labored incessantly for six years. She has been greatly abused by civilized nations. But God has promised that she shall arise. No nation on earth is more deeply implicated in the guilt of her degradation, and present state, than the United States of America. None owe her a greater debt. This debt can be paid, at this late day, only by

1. Setting her sons and daughters free, that they may be free to labor for her redemption.

2. By educating them, that they may be fitted for this important work.

3. When we have truly repented of our great wickedness, then by laboring to the extent of our abilities, to give ALL AFRICA THE GOSPEL, which alone can heal her wounds, dry up her tears, soothe her sorrows, and lead her to God, and happiness.

To this end many should come to Africa; all should pray, give, and stir up others, to pay this debt. Now is the time. Africa is calling "come over and help us," "come and help us ere we die; O, Christians to us fly, in Africa." Christian reader, what will *you* do? Individual obligation rests on each one. What you do, do quickly. Your Brother, GEORGE THOMPSON.

NOTICE.

January, 1857.

The American Reform Tract and Book Society is progressing in efforts to spread light, and promote action on the great question of Freedom and Slavery. Some twenty-four Tracts, and a dozen books, have been published. Arrangements are made for increasing this number just as fast as funds are provided.

Office and Depository, No. 28 West Fourth Street, Cincinnati, Ohio.

G. L. WEED, Cor. Sec. and Treas.

AMERICAN REFORM TRACT AND BOOK SOCIETY, CINCINNATI, OHIO.

P240 A TRACT FOR THE FREE STATES.

Am 32
No 20

LET EVERY ONE READ AND CONSIDER BEFORE HE CON-
DEMNS.—A SAFE AND GENEROUS PROPOSITION FOR
ABOLISHING SLAVERY.

It is proposed that all classes of citizens unite in moving the General Government, to appropriate a sum of money sufficient to enable the slaveholding States to emancipate their slaves without embarrassment, and then to authorize the Executive to negotiate with each of those States for the entire abolition of its slave system, upon condition of receiving its proportional part of the fund appropriated for that purpose.

In discussing this proposition, it is designed, first, to notice the objections that may be urged against it, and then to offer some reasons why it should be adopted.

I. The objections are now to be noticed.

1. The General Government has no constitutional power to make an appropriation for such purpose.

To this it is replied, that the design of the Constitution is to secure liberty, and establish justice; and such appropriation would secure both these ends: liberty to the whole nation, and justice to the slaves. Congress has power to collect money to promote the general welfare of the United States.* That the abolition of slavery would be for the general welfare of the United States, can not be reasonably denied; consequently, there is constitutional power to appropriate money for the abolition of it, or any thing else that endangers either the Government, or the well-being of the nation. Since the Government has made appropriations for delivering up fugitive slaves, it

* Con. Art. I, Sec. 8.

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will scarcely be denied that it may appropriate money to abolish the slave system.

2. It may be alleged, that the sum necessary to secure the liberation of the slaves would transcend the resources of the nation. To this it is replied, that if it were to be paid to a foreign nation, it might endanger the resources of the country, and render the Government insolvent; but the resources of the nation can not be exhausted by the Government paying money to its own citizens. It would be but a mere change of funds. The slaveholders would receive the money first; the liberated slaves next in the form of wages, and they would expend it for northern products. Thus the funds would flow back again to their original sources in a thousand channels of equalization. The resources of the nation are now exceedingly great, and constantly increasing, both by the natural increase of the present population, and the vast influx of foreigners. The abolition of slavery would add greatly to the industry, economy, and enterprise of the slave States, and thus multiply greatly the wealth of the nation. The common revenue of the Government is now seventy millions of dollars, and might be easily increased to an amount vastly greater. California is now sending forth her millions of gold, to swell the fountains of national wealth. Hence there is no reason to doubt, that the resources of the nation are amply sufficient, to accomplish this great and benevolent enterprise.

3. It is urged that, to purchase the freedom of the slaves would be an acknowledgment of the rightfulness of slaveholding, and, of course, would be immoral. The reverse of this is true. To purchase the freedom of the slaves, would give the highest evidence that we believe the slave system is a violation of the dearest rights of man. In

purchasing the freedom of slaves, we acknowledge the power, but not the right to hold them in bondage. Who would pay money to abolish what he believes to be right? Have the thousands who have contributed to purchase the freedom of husbands, wives, and children, done it because they believed their masters had a right to hold them as property? Have they not done it to relieve the oppressed? Did not Nehemiah, an inspired man, purchase the freedom of his brethren from the heathen? Neh. v, 8. "We after our ability have redeemed our brethren, the Jews, which were sold unto the heathen; and will ye sell your brethren?" Thus we have the sanction of inspiration for purchasing the freedom of slaves.

4. Because the slaves are not educated, it is affirmed that they are not fit for freedom.

The reply to this is, that rationality is that which capacitates for freedom, and not education. It is rationality, and not education, that makes human beings the proper subjects of government. Education is necessary to enable men to enact laws, and administer government; but to be free, they need but to be rational. In North Carolina, one in every seven white adult persons can not read, and in all slaveholding States there are many white persons of mature age, that are like the slaves, uneducated. Are these thousands of uneducated white people unfit for freedom? Shall they be reduced to slavery? If slavery deprives a large portion of the white people from being educated, what can be hoped for the slaves? They must be freed to be educated. Let this be done, and then it will be time to determine what political rights they shall exercise.

5. It is affirmed, that if the slaves were liberated, they would come into the free States and be a nuisance.

The opposite of this is true. If the slaves were liberated it would create a demand for one half more labor:

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ers in the South. The slave women now work in the field; but when emancipated they will work in the house, and many enterprising freedmen will work for themselves. The farmers and planters will be as anxious to make wealth after emancipation as before, and of course will aim to cultivate as much land as before, and will need as many laborers, and their products being more valuable than those of the North, they can give better wages than will be given at the North, and it will be cheaper living in the South than in the North, because less fuel and clothing will be needed, and the colored people have, like the white people, an affinity for those of their own color, and they are better adapted to laboring in the South than white people. All these circumstances will tend to draw off the colored people from the colder to the warmer parts of the United States, and the white population will generally recede from the warmer to the colder parts; and that separation, which some so devoutly desire, will gradually take place by natural affinity, and without any wrong. And when the States, in which the slaves are, shall no longer need them as laborers, it will be time to settle the question in relation to where they shall be placed. If necessity shall require it, the Government has territory enough to set off a section for them, and give them lands to induce them to emigrate to. In this there will be nothing wrong.

6. Some may object that the slaves if liberated might make insurrection. This needs but little reply. They would have no inducement to insurrection, nor could they hope for success in it, for they would know that the Government would subdue them. The West India emancipation has clearly shown, that there is no danger of liberated slaves making insurrection.

7. Perhaps some will object, that emancipation by purchase must be immediate and not gradual.

This objection may be easily obviated. Immediate emancipation is what justice requires. Every slave has an inherent right to be free. All human beings have descended from a common free mother, and therefore have a right to freedom. According to the Declaration of Independence, *liberty is an inalienable right*. It is always safest to do exact justice. Where slaves are numerous a gradual emancipation is unsafe, and injurious in its operation. It is calculated to produce discontent in the minds of those not liberated, and to tempt them to insurrection; it greatly protracts the evils of the system; it prevents the emancipated from employment, because they and the slaves can not well be worked together; and hence they must be forced into the free States, in which there is no suitable employment for them. It also prevents any regular system of education. The tendency of such emancipation is only evil, and that continually so long as it exists. The wise and just method of emancipation is to abolish the slave system at once, to enact laws to restrain the idle and vicious, to support the aged and infirm, and to educate all capable of being educated. Such a method of emancipation will secure the best interests of both the white and colored population.

II. The way is now open for offering reasons, why the General Government should make an appropriation, sufficient to purchase the freedom of the slaves.

1. The General Government has so fostered the slave system, and the State Governments have all so sustained it, as to involve the nation in the sin of the most grievous oppression. The General Government has procured territory for it, and thus has greatly extended the system; its legislation has ever been favorable to the slaveholding interests, and it is pledged to suppress any insurrection that any State can not suppress. Consequently, the power of

the General Government is secured to the slave States, to enable them to hold in bondage more than three millions of helpless people. The free States have ever been the prison walls of this enormous house of bondage. And thus the criminality of this entire system of cruelty and wrong is equalized among all the States. Consequently the whole nation should bear the burden of emancipation, and it is under the highest possible obligation to abolish the entire system. God holds the entire nation responsible for all the oppressions and wrongs resulting from the slavesystem.

2. The system of slavery will ultimately cost the Government more than would now purchase all the slaves. The annual increase of slaves is near a hundred thousand, enough to make a State every year. Hence the time is near when standing armies will be necessary in all the slave States, to keep the slaves in subjection, and this will require every year expenditures so enormous, as will soon far transcend what would now purchase freedom for all in bondage.

3. Slavery endangers the very existence of the Government. The struggle for extension has already commenced between the free and slave States. The demand made by the slave States for more territory is to prolong their existence. The increase of slaves is such as must soon fill up all their territories, exhaust all their soil, and bring on a state of poverty and wretchedness that has had no parallel on earth. The demand for more territory is one of absolute necessity. The free States to preserve their existence must resist the demand, and hence the two sections of the Union must come into desperate conflict. The struggle has now begun in Kansas with shocking and bloody outrages, and is progressing, with an increasing bitterness that presages a revolution and the utter ruin of the Government. Slavery is a swelling tide of ruin that is likely soon to pour its desolating floods over all

the land, and bury beneath its deadly waters the fairest portion of the world ! Will it not be wise now to meet the expense, vast as it may be, and at once abolish this ruinous system of oppression and set the nation free ?

4. Slavery diminishes the white population. It generates idleness and intemperance, adultery and fornication, gambling and violence, and every species of vice and crime that is destructive of human life. Of course, under such circumstances, the white people die in greater proportions than the slaves do, while, at the same time, the slaves are bred for market and are made prolific to the extent of their capacity, and consequently, they increase much faster than they would do by the regular laws of marriage when free. That class of people who believe the increase of the colored population is an evil, should look at these facts. By the abolition of slavery the undue increase of the colored people can be prevented. And all who are opposed to the destruction of the white population; and the horrid brutalizing of the colored people, should look at these considerations, and go for abolishing a system so destructive to human nature, and so derogatory to the character of man.

5. Slavery has created a monopoly large enough to abolish the liberty of the entire nation. The slaveholders do not exceed three hundred and fifty thousand in number, and yet they own more than three millions of slaves, and lands enough on which to work them. And the consequence is, that they have, to a great extent, subjected the press and the pulpit to their domination; they have secured to themselves a great proportion of the offices of the General Government; they have proscribed every man who does not favor their system, and they have controlled the legislation of the country. To them the General Government has bowed down in the most

humble submission, and commanded all its good citizens to become their slave-catchers, and the public funds have been actually applied to returning fugitive slaves. Seldom, if ever, has a nation been so degraded. Liberty and slavery can not long dwell together, the one must sooner or later prostrate the other. Liberty or slavery must be abolished. It is better far to bear the expense of emancipation than the degradation and burden of slavery.

6. Slavery degrades those that labor, by making labor the business of slaves, who are a most degraded class of beings. And such degradation is no small evil, as it tends to make many, who might be usefully employed, avoid labor. The laboring classes are the actual producers, the real makers of the wealth of the nation, and the procurers of the comforts of life. If any classes deserve to be honored, it is those that labor. They have built all our splendid cities, all our steamboats, and all our ships; they have made all our railroads; they have opened every field, and have provided all our food and raiment. To degrade the laborer, and thus to make men ashamed to labor, is to do a great injury to society in general.

7. Slavery weakens the nation, and exposes it to the power of foreign nations. It is rearing up a terrible enemy in the heart of the country. There are now three millions two hundred thousand slaves, and the current ten years will bring them up to four millions. Now, suppose we were to get into war with Britain, and she should send into the South a black army from the West Indies, and proclaim liberty to the slaves. She could raise within our own borders an army of more than five hundred thousand of the stoutest men in the world, inured to the climate, to hardships, and to cruelty. Such an army could be raised and trained in a short time. The slaves would have no property to defend, and, of

course, nothing to do but to fight and seize upon the property of the country to support them in their terrible warfare. Inspired with the hope of freedom, and accustomed to scenes of barbarous cruelty, they would be desperate in their efforts to conquer their oppressors. Such a war would produce a scene of blood, suffering, and desolation such as the world has seldom known. In a short time, more might be lost in blood and treasure than would equal a sum necessary to purchase all the slaves in the Union. May such a day of blood and suffering never come! There is reason to believe that, in fear of such an event, the General Government yielded up to the British nation a part of Oregon Territory that justly belonged to the United States. Is it wise to suffer such a system to prolong its existence, and extend its weakening and ruinous influences to the vitals of the nation? Can any sacrifice made for its abolition equal that of its countenance?

8. Slavery is a source of ruinous ignorance. It monopolizes the lands, so that the free white population is too sparse to form common schools, and consequently the poor white people can not educate their children, and many of the children of the wealthy are so ungovernable and profligate that they can not be educated. It is owing to these circumstances that so large a proportion of the white people of the slave States can not read. And a number of those in the free States that can not read are the wretched poor, that have come from the slave States to seek a better home. Such ignorance greatly endangers our republican institutions.

Again, ignorance is the only chain by which the slaves can be held in bondage; and therefore they are, by severe penalties, denied the privilege of being taught to read a sentence in the Sacred Scriptures; and hence we have, in

this professedly Christian country, three millions and a half of colored people, who are denied the means of learning to read the revelation God has given to accomplish the salvation of this lost world. What a disgrace to the Christianity of this nation? Can we pay too much to remove a system of darkness so horrible?

9. Slavery is one of the strongest obstacles to the propagation of the Gospel. It has occasioned discord in all the churches, divided the largest denominations, and produced contention and strife, the sources of "every evil work." And by such means it has brought great reproach upon Christianity, and implanted infidelity in the hearts of thousands, and greatly increased the labor of propagating the Gospel. A knowledge of its enormities has set the very heathen against the Christian system, and planted the strongest obstacles in the way of the missionaries of the cross. At home it has engendered ignorance and vice by which millions of the bond and the free are engulfed in endless perdition. No other system of equal extent has sent so many souls to the regions of interminable despair. Slavery is a fountain of moral and eternal death, that pours its deadly waters over all the land. To abolish it would be to give millions access to the fountain of light and life. What is money compared with eternal interests? The salvation of one immortal being is worth infinitely more than all the millions of dollars necessary to set all the enslaved free. Will not all the hosts of the living God come together as with one heart and soul to accomplish this great moral enterprise. Let the Church of God but speak in all her branches, the nation will respond, and the glorious work will be done.

10. The abolition of slavery would be a great advantage to all the poorer classes of people both foreign and home born, by opening all the South to free labor. It would

secure to them profitable employment, enable them to procure lands and gain wealth. The South, if free, would build up the old waste places, and by the hands of free labor, the desolate lands would become fruitful fields, railroads would be made, as in the North, and the sound of the car of commerce would be heard in all her cities, villages, towns; churches, colleges, and school houses, would spring up to adorn, enrich, and bless all the long cursed land of slavery. Great would be the improvements made, vast would be the demands for laborers, and immense would be the means of gaining wealth. Thousands that are now poor would arise and become rich, and eminent in civil society. Will not all the poorer classes, both of foreigners and native born, unite in moving the General Government to extinguish a system that shuts out thousands and millions of the poor from the means of salvation and the choicest blessings of life?

11. To free the slaves without purchase would render the farmers and planters unable to employ them when freed, and consequently the South could not be cultivated, nor could there be a market for Northern products. If the freedom of slaves be obtained by purchase, then they will receive a great proportion of the purchase money in the form of wages, and hence they will be enabled to buy Northern products. The South will populate as densely as the North, and millions more than do now will come to the Northern markets. The more wealth accumulates at the South, the greater will be the consumption of Northern products. Consequently, by such liberation of the slaves, merchants, mechanics, and farmers at the North will have opened to them many sources of wealth and enterprise. The money thus expended will open a vast field from which to gather treasure. To shut the slaves and their masters up in their present limits until they

would be so straightened and starved as to impel emancipation would require a long process of poverty and degradation. It would long protract the evil, occasion a vast amount of man-suffering, and do the nation immensely more injury in morals and wealth than the money necessary to liberate the slaves would be worth. To depress and reduce the South to poverty, can not fail to injure the North to a great extent. Hence, by purchase, is the best method of abolishing slavery.

12. To liberate the slaves by purchase would be an act of great benevolence. It would be giving a vast sum of money to relieve a helpless people, who are deprived of all that makes existence here desirable, and are, to a great extent, shut out from hope beyond the grave. Nothing else could so enhance the nation in the eyes of all other nations. Come, let us all work together, and so let slavery be abolished, and then the strife between the two sections of the Union will cease, and North and South will have the same common interests and will be all one people, and the churches now sundered by slavery can come together and love as brethren, and peace will flow like a river to bless all the heritage of God.

NOTICE.

July, 1856.

The American Reform Tract and Book Society is progressing in efforts to spread light, and promote action on the great question of Freedom and Slavery. Some twenty Tracts, and a dozen books have been stereotyped and published. Arrangements are made for increasing this number just as fast as funds are provided, and it is expected the Society will soon be able to furnish an Anti-Slavery Sabbath School Library, in connection with other Books and Tracts.

The Society sends out the "Christian Press," its monthly record (gratis), to contributors and friends.

Office and Depository, No. 28 West Fourth Street, Cincinnati, Ohio.

G. L. WEED, Cor. Sec. and Treas.

AMERICAN REFORM TRACT AND BOOK SOCIETY, CINCINNATI, OHIO.

I DON'T BELIEVE IN RELIGION.

"I DON'T BELIEVE IN RELIGION." So a great many people say, and a greater number think. When one of this class is urged to love Christ, to pray to God, to read the Bible, to keep the Sabbath holy, to worship God in his family, and bring them to Church, or any other plainly commanded duty which he dislikes, he will coolly reply, "I am not a member of the Church; I don't believe in religion." As if he supposed that the authority of God's law depended on his pleasure, or the truth of religion upon his belief of it.

Some of these unbelievers will lament their unbelief as a misfortune which somehow or other has befallen them. They would like to enjoy that high religious feeling which Christians possess, but really they are unable to believe the dogmas of religion. And as their opinions are the inevitable result of their education and circumstances, if they should happen to be wrong, they can not help it, but must just rely upon the infinite mercy of God to preserve them from the consequences of error, and do not see why they may not please God as well as the rest of the world, most of whom do not give themselves very much trouble about religion.

But this convenient creed is short at both ends. For the teaching of the Bible is that the rest of the world does not please God at all, but is crowding down the broad road to destruction; and the particular business of the Holy Spirit is to convince the world of this sin of unbelief. And if unbelief of the truth be a misfortune, and the mercy of God has not prevented it from falling upon them, it may happen that it will not prevent a further misfortune of the belief of a lie from falling upon them, for misfortunes never come single. If a blind man shall undertake to walk a crooked road, sincerely believing it to be straight, neither God's mercy nor his sincerity shall prevent him from falling into the ditch. So if a worldly-minded man shall persist in the belief that ungodliness is just as pleasing to God as piety, and contemptuously despise mercy and salvation through Christ, and sincerely believe that he is better off in the devil's service than in God's worship,

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I DON'T BELIEVE IN RELIGION.

I see no good reason why God's mercy, which allowed all these unfortunate delusions to come upon him, may not as well allow them to remain upon him—and as he has had the misfortune to live in his sins because of his unbelief, why he may not have the misfortune to die in his sins, because of his unbelief—and, as God's mercy did not prevent him from despising the service of God in this world, why it may not well enough consist with allowing him to remain of the same opinion in the next world; aye, and to continue of the same opinion throughout eternity—and as his opinion led him to serve the devil on earth, notwithstanding God's mercy, why the same opinion may not lead him to continue in the devil's service in hell, notwithstanding God's mercy; for surely God's mercy is not bound to drag people to heaven, whether they will or no. If unbelief, then, be a misfortune merely, it is certainly a great one, the cause and beginning of many others, a fire that will surely burn the house it has caught on, a sickness that will be the death of the sufferer. The man who will not believe God's truth, must of necessity believe the devil's lie—for there is no third theory—and so live in error, and die in error, and find himself as far astray from truth and happiness in the next world as he was when he left this. And so unbelief and perdition are as firmly chained together by common sense, as they are by Holy Scripture, which says, "*He that believeth not shall be damned.*"

But still you may urge that, "It is very hard that God should damn a man for his opinions, seeing he cannot help them—that belief or unbelief is wholly involuntary. We believe where we have sufficient evidence; and where we do not see sufficient evidence, we can not believe if we would. If I see any thing with my own eyes, I cannot help believing it. If I have had experience of any feeling, I can not help believing its reality. If any scientific problem is mathematically proved to me, I can not help believing it. But religion gives no such proof to me; therefore I can not believe it. Its doctrines are beyond my comprehension. The miracles recorded in Scripture are contrary to all my experience, and the duties it requires are utterly beyond my power to perform. How can I believe such a mass of mysteries, or live up to such a standard of piety?"

The truth or falsehood of the Gospel does not depend on your likes or dislikes, nor the authority of God's law on your notions of

your ability to keep it. God nowhere commands you to understand the mysteries of religion any more than the mysteries of nature. You never allege that you can not believe that the sunshine is warm and bright because you can not explain how it is so. Nor is the evidence on which you are called to believe the truths of religion the evidences of your senses; for you believe in God I hope, yet you never saw him: nor yet the evidence of your own experience; for you believe you will die, though neither you nor any one living ever experienced death. You have no more need for mathematical demonstration of the authenticity of the Bible, before you believe it and frame your life by it, than of the authenticity of the Constitution of the United States, or of the laws of Ohio, of which, nevertheless, you have not the slightest doubt, and frame your life accordingly.

And now, as to your not being able to help your unbelief, we will inquire a little into that. A person believes according to the evidence he sees of the truth of any statement, or according to the confidence he has in the integrity of the person who makes it. His view of the evidence depends upon the attention he gives to it. There may be sufficient evidence for the truth of religion, but the man who does not attend to it will not see it. The astronomer knows very well that the earth moves round the sun, because he has studied the evidence of that truth; while the savage who has not, or the school-boy who will not, obstinately asserts that the sun moves round the earth. This they very sincerely believe, because of their ignorance; and while they are ignorant they can not help believing as they do; but surely no one will say that they can not help their erroneous belief, unless he can show that they can not help their ignorance. The things revealed in the Bible are not self-evident truths—had they been so we had needed no Bible: he who would believe them must attend to the evidences of their truth which God has furnished. If any one, either from dislike of these truths themselves, or of the duties to which they lead, will refuse or neglect to consider these evidences, it is very certain that he will not believe them, and still more certain that he should not affirm that he can not help his unbelief. So when you say you can not believe the Bible in general, or some of its particular truths, that may be very true, because you keep yourself in ignorance of the evidence; but while you keep yourself ignorant, it is

false to say you can not help your unbelief. You can certainly read the Bible through, from beginning to end. That is the very least examination that any book, worth reading at all, can receive. You know that it would be only a lie to your own conscience to say, "I can not help my unbelief of this book, which I have never read." Now I put it to your own conscience, Have you read the Bible through, yea or not? If not, your unbelief is wilful. You can help it, but you will not.

When I speak of reading the Bible, I do not mean such a cursory and forced perusal as a lazy school-boy gives his arithmetic, reading the words and figures because he is told to do so, but never giving any serious study to learn their meaning, nor applying to his teacher for aid in his difficulties; but, after yawning over a page or two, throwing down the book with disgust, and saying he can not believe such nonsense. Just so some persons read the Bible, either because they are told to do so by their parents, or because their consciences say they should; but they fill their hearts and minds with other matters, and when their sleepy attention is by chance roused enough to see a difficulty, they never grapple with it; and, though God has promised his Holy Spirit as a teacher to those who ask him, they never thought it worth while to try whether he was in earnest or not. Now, let the conscience of every such person answer, Is it your fault or God's that you are thus impious? Until, then, you repent of your impiety, and earnestly pray for the Holy Spirit to teach you the truth, and pray in vain, it is utterly false for you to say that you can not help your unbelief. Your religion or irreligion is just as much a matter of your own choice as the trade you practice or neglect, at your pleasure.

But still it is urged: "Granting that we do choose our belief, what great harm can there be in doubting certain mysterious dogmas, or denying certain religious doctrines? There must certainly be room for harmless differences about religion, as well as about other things. My belief or unbelief can do no injury to God, who is far removed beyond the reach of my opinions. And if my opinions do no injury to my neighbors, I see no reason why I should perish eternally on account of them, even though they should prove to be erroneous, and I might have known better."

If,—aye, that is just the point, that *if*. Let us inquire whether unbelief of God's word, and contempt for God's law, be injurious

treatment of Him or not; and whether a life of ungodliness and irreligion be a harmless example to set before your neighbors; and whether God could, with safety to the universe, allow such people as you to think and do as they please with impunity.

The character of the person whom you refuse to believe has certainly something to do with this matter, though you seem not to have thought of that at all. There are thousands of persons in this world who have no special claim upon your attention, and yet the honor due to all men as fellow-beings demands that when one of them addresses you, you listen to his communication. It is not until a person has earned the character of a public liar and cheat that you refuse him a hearing, and turn him out of doors. By your wilful unbelief and neglect of religion you treat God with more contempt than you would show to any passing stranger, and turn Him out to receive the like disrespect from others. If an intimate friend addressed a letter to you, and you returned it unanswered, unperused, unopened, every person who knew that, would at once conclude that this friend had deceived and injured you, and that you took this method of closing your intercourse with him, to prevent him from deceiving and injuring you again. God has been a good friend to you; yet you will neither read his letter nor believe his communication. Is that kindly to your friend? When the Secretary of Congress sends authenticated copies of the laws of the United States to the governors and people of the various States, if some of them should refuse to read them, and say they did not mean to pay any attention to them, because they did not believe in such things, would you think that this was simply a queer opinion of these people, but one that had no great harm in it? Would you think them good loyal American citizens, albeit they would neither acknowledge the Constitution, obey the laws, or submit to the judges? Would you not say that their rejection of the documents argued their disloyalty to the Government that sent them, that their disobedience proved their treason, and that their rebellion called for all the forces of the nation to suppress and punish it? God is your Governor. He has sent you a communication, but you will not receive it. It contains his laws, but you will not read them. You live in the daily violation of them, and say to your fellow-man you hope it is no harm, that your opinions on religion differ from God's, and surely there can be no

great harm in one's opinions. When you answer to God for your sins, will you dare to say that you transgressed his law because you did not believe it—that indeed you never read it—that you did not think such a matter worthy of the least attention—that you did not believe in religion?

The Lord Jesus Christ is certainly worthy of better treatment than you give him. If you could prove him to be a liar and an impostor, if you could show that his teachings were impure and unholy, and that the record of his mighty works was all a fable, then your unbelief would be blameless. There is no middle ground for you to take. Jesus is either what he said he was—the Son of God, the Savior of sinners; and his Gospel is what he declares it is—God's message for your soul's salvation; or he is not what he professed to be, and so is a liar and an impostor, and as such to be despised by all honest men. This is what every unbeliever says by his conduct, namely, that Jesus is not worthy of belief. Now let me press this upon the conscience of every half-way unbeliever who may read this tract: Are you prepared to prove Jesus Christ to be an impostor and a cheat? Will you go to the judgment seat of God with the evidence in your hands that he is a liar, and his Gospel an imposture? It makes no difference what the form of your unbelief may be, whether you are a scoffing libertine or a decent church-goer—whether you have sense enough to see the consequence of unbelief, and honesty enough to avow it—or whether you try to cloak the unbelief of your heart by an oily-tongued civility—the language of every person who does not profess a hearty faith in Christ, and become a member of his Church, is most plainly and unmistakeably this:

“I do not believe Jesus Christ to be the Son of God.”

“I do not believe that God sent him into the world.”

“I do not believe that he taught the truth.”

“I do not believe that he wrought miracles.”

“I do not believe that he died to save sinners.”

“I do not believe in forgiveness through his blood.”

“I do not believe that he rose from the dead.”

“I do not believe that he ascended up into heaven.”

“I do not believe that he governs the world.”

“I do not believe that he will come again to judge me and all the world at the last day.”

"But I believe that—

"The Bible is a fable."

"That such a person as the Jesus it describes never lived."

"That the Apostles were vile lying impostors," and,

"That all Christians are either knaves or fools."

Can you imagine that it is an affair of no consequence that you thus vilify Christ and his Gospel, and put him to open shame?

The Holy Spirit bears witness to the truth of God's message, and of Christ's mission. He has attested the truth of the gospel by many most wonderful works; among others by teaching the first preachers to proclaim it in languages they never learned from man, else it had never come to your ears. Multitudes of those who saw these miracles were convinced so fully of the divinity of the gospel, that they suffered death rather than disown it. The Holy Spirit has given you stronger evidence of the truth of the facts of the gospel history, of the life and death, and resurrection of the Lord Jesus, than you ever had of any other history whatever. You have no such abundance of conclusive proof that such a man as George Washington lived and fought his country's battles, or that the Continental Congress declared the Independence of these United States, as you have that Jesus Christ rose from the dead, and that his Apostles preached the gospel and planted churches to preserve and proclaim it over the world. You have only one national holiday in the year to commemorate the Declaration of Independence, while every week has a "Lord's Day," to celebrate the resurrection of your Lord, and every church bell rings out in your hearing, "Christ is risen, Christ is risen." If you suppose it an easy matter to get people persuaded to give up their usual employments, and celebrate commemorations of things which never happened, you can try the experiment. Suppose you persuade the people of Kentucky, black and white, bond and free, to observe the 4th of August every year as a holy day, and to go to church and give thanks to God for the dissolution of the Union, or for some other event which never happened, and which, if they can help it, never will. You would, doubtless, be sent to the nearest lunatic asylum before you had proceeded far on such an errand. Now, do you think Christ and his Apostles were such madmen, or that the hundreds of thousands who believed them were fools? Or, that at some later period, the world was peopled with a race of idiots, and

suddenly, in Italy and England, in Syria and Switzerland, in France and Persia, in Germany and Africa, a number of knowing men invented the gospel story, and got them to believe it, and persuaded them to employ a day in every week in hearing and commemorating events in which they were no ways interested, and which, in fact, never happened? How do you account for the observance of the Lord's Day, and of the Lord's Supper, and the existence of the Church of Christ? By your saying, "I don't believe in religion," you would make out these things to be all delusions of Satan. Are the struggles of your own conscience from the same source? Is it a light thing to strive with the Spirit of God, and quench the light within you, and feed your own soul with a miserable lie, which for very shame you dare not put into words, and tell to your neighbors?

Do you really believe that it is in no way offensive to God, that you treat his message with such contempt as you would not show to the meanest of your neighbors—that you receive his Son as a lying impostor—that you treat the writings inspired by the Holy Ghost as forgeries, and His ordinances as fooleries, and drown His voice in your own soul as a delusion? Is it a small sin to despise the Father, to reject the Son, and do despite to the Spirit of Grace? Or do you suppose He is only jesting who says, "*Vengeance is mine, I will repay, saith the Lord.*"

And now let us inquire whether your unbelief be not as injurious to your neighbors as it is offensive to God, and hurtful to your own soul. Your opinions, it is true, will hurt nobody so long as you keep them to yourself. But you do not. Every action of your ungodly life proclaims them. Your neighbors all know that you do not serve God, that you do not love Christ, that you do not belong to his Church, and you tell them, "I don't believe in religion." So, by precept and example, you do your best to make them all of the same opinions, and teach them to imitate your practices. If irreligion and ungodliness be good for you, it is equally good for them. It is not your fault that all the world is not of your way of thinking and acting, for, if they would be guided by you, they would every one say as you say, "I don't believe in religion." God judges you according to your heart and intention, and according to the tendency of your conduct, though he does not let you do all the evil you would; just as you judge

the villain to be an incendiary, and worthy of the penitentiary, who sets fire to your house, though you see it, and put it out before it is burned down.

Let us see now what would be the consequences of your unbelief to your neighbors, if God did not prevent them. Your forefathers were naked savages, with a piece of raw hide thrown over their shoulders, who lived in wattled huts, and ate roasted acorns, and burned their own children in sacrifice to devils. If you have a coat to your back to-day, or a loaf of bread in your cupboard, if you have a market to go to, or a road to reach it; if you have a school for your children, or children to send to it, you owe all these blessings to that religion which you say you don't believe. Yet you would do what you could to stop its progress, and allow the savage and the heathen to live on in misery, and butcher each other, as they ever have done, and say, "O, my opinions do no harm to my neighbors." Are you not worse than a savage?

You are an American—a friend of liberty. For six thousand years tyrants have trampled upon the liberties of mankind. Pharaohs and Nebuchadnezzars, Emperors of Rome and Emperors of Russia, the Sea Kings of Europe and the Khans of Tartary, Kings of France and Emperors of Germany, one race of tyrants after another, with bloody sword or legal chain, has hewn down the rights of men, and manacled their God-given liberties in every land where the religion of Christ has not reigned. The world's history does not show a single exception. The only notion of true liberty you have, you learned from the Bible. The manliness to speak for it, and fight for it, and die for it, which bequeathed your birth-right of liberty, your Puritan fathers gathered from religion. Religion, Christ's religion, which makes men free indeed, is the only safeguard of liberty. There is no liberty at this moment save in those lands where the religion of Christ prevails. Look over the map of the world. Have the people of China liberty? Are the people of Russia free? Have the butchering, kidnapping tribes of Africa freedom. Is Mohammedan despotism liberty? Is South American anarchy liberty? Would you submit to the police of France, or take a lodging in the dungeons of Italy? Would you exchange the Constitution for the Austrian concordat, or the ballot-box for three revolutions in the year? England and America, the lands of liberty, are the lands of religion; but you "don't believe

in religion." A whole nation once did not. They voted that there was no God, that death was an eternal sleep, that reason was the only ruler, that the Sabbath and the worship of God should cease. Then, having removed the law of God, the only foundation on which the law of man can rest, they commenced butchering each other, until the streets of Paris ran ankle deep with blood, and the remnant rushed into the arms of absolute military despotism as a refuge from atheistic anarchy. And this, unbeliever, is what you would bring your country to, if you could. Let every one adopt your opinions, and we would have all the horrors of the French Revolution, and of Napoleon's decrees, and conscriptions and proscriptions, before seven years. How dare you say your unbelief does no harm to your neighbor, when it undermines the citadel of your country's liberties?

Your neighbors have consciences and souls. They know they have offended God. The guilt of unforgiven sin is a grievous load upon the heart of a sorrow-stricken, dying man. He knows, he feels in every fibre of his soul, that losses and disappointments, that sorrows and pains, that agony of mind and sickness of body, which ever follow the transgression of God's laws, are marks of God's displeasure. His common sense tells him that these things befall sinners too uniformly to happen by chance, and that the God who sends them has some reason for thus visiting sin. He knows, he feels, that if God continues to deal with sinners after death as he has done before it, the sinner will have sorrow. Then this death which approaches! Almighty God smiting every sinner with the sword of death, making earth one vast grave-yard, and the human race, shrieking and flying from the fearful foe, compelled to become its tenants! What does it mean? And conscience says, and Scripture says, and he knows it to be true, "*The wages of sin is death.*" O to be freed from this sin! O to be delivered from this punishment of a sore wounded conscience, of the pangs of guilt, of the present dread, and dreadful prospect of deserved torment! He has no power to repair the past, little ability to amend the brief future. What shall he do to be saved? In this extremity the gospel comes to his ears, the only religion on earth which even professes to offer free forgiveness of sins. He hears repentance and remission of sins proclaimed in Jesus' name. He is told, "*Believe on the Lord Jesus Christ and thou shalt be saved and*

thy house." He inclines to believe the joyful sound, to accept pardon and peace in Jesus. But you stand at his side, and with a contemptuous smile you inform him, "I don't believe in religion."

Inhuman wretch! Were you able to prove religion false, surely in such a world of sorrow, and with such a certainty of a coming world of woe as its falsehood would render inevitable, it were horrid cruelty to snatch from the parched lips of the dying sinner the only draught of peace which earth affords. But how awful your conduct, seeing that you can not prove it false, nay, that in your own soul you more than suspect it true! You dash in pieces the chalice which contains the blood of Christ—you laugh to scorn the voice of mercy to a dying world—you chase peace from earth and hope of heaven from men.

Unbeliever! This is the hellish malignity of your sin. You turn your face to the way of ruin—you murder the only religion that can deliver men from sin and hell—you close the gates of heaven, put the torch to God's building of mercy, open the bottomless pit of woe, and plunge every sinner of earth into everlasting perdition! How long, think you, will God tolerate such an enemy of God and man?

Fly, fly to Christ for pardon of your awful guilt. Bless God that there is forgiveness even for such as you. And say to every one of your acquaintances to whom you have declared your unbelief, *"It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."*

"God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world, through Him, might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

"He that cometh from heaven is above all, and what he hath seen

and heard that he testifieth, and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."—JOHN, chap. 3.



NOTICE.

April, 1857.

The American Reform Tract and Book Society is progressing in efforts to spread Truth and Godliness, and promote action on all great moral questions, and more especially, the great question of Freedom and Slavery. Some thirty Tracts, and fifteen books, have been published. Arrangements are made for increasing this number just as fast as funds are provided.

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AMERICAN REFORM TRACT AND BOOK SOCIETY, CINCINNATI, OHIO.

DID THE WORLD MAKE ITSELF.

*Understand, ye brutish among the people;
And, ye fools, when will ye be wise?
He that planted the ear, shall he not hear?
He that formed the eye, shall he not see?
He that chastiseth the heathen, shall he be not correct?
He that teacheth man knowledge, shall he not know?—PSALM 94: 8, 9.*

HAS the Creator of the world common sense? Did he know what he was about in making it? Had he any object in view in forming it? Does he know what is going on in it? Does he care whether it answers any purpose or not? Strange questions you will say; yet we need to ask a stranger question: Had the world a creator, or did it make itself? There are persons who say it did, and with brazen-faced impudence declare that the Bible sets out with a lie when it says, that "In the beginning God created the heavens and the earth." Whereas, say they, "We know that matter is eternal, and the world is wholly composed of matter; therefore, the heavens and the earth are eternal—never had a beginning nor a creator."

But, however fully the Atheist and the Pantheist may know that matter is eternal, we do not know any such thing, and must be allowed to ask, *How do you know?* As you are not eternal, we cannot take it on your word.

The only reason which any body ever ventured for this amazing assertion is this, that "all philosophers agree that matter is indestructible by its very nature; that it can never cease to exist. You may boil water into steam, but it is all there in the steam; or burn coal into gas, ashes and tar, but it is all in the gas, ashes, and tar; you may change the outward form as much as you please, but you cannot destroy the substance of any thing. Wherefore, as matter is indestructible, it must be eternal."

Profound reasoning! Here is a brick fresh from the kiln, which will last for a thousand years to come; therefore, it has existed for a thousand years past!

The foundation of the argument is as rotten as the superstructure. It is not agreed among all philosophers that matter is, by its own nature, indestructible, for the very satisfactory reason that none of them can tell what matter in its own nature is.* All that

* It will be seen that the proof of the being of God here presented, rests upon the impossibility of self-existent design in matter.

they can undertake to say is, that they have observed certain properties of matter, and among these, that "it is indestructible by any operations to which it can be subjected in the ordinary course of circumstances observed at the surface of the globe."* The very utmost which any man can assert in this matter is a negative, a want of knowledge or a want of power. He can say, "Human power cannot destroy matter;" and, if he pleases, he may reason thence that human power did not create it. But to assert that matter is eternal because man cannot destroy it, is as if a child should try to beat the cylinder of a steam engine to pieces, and, failing in the attempt, should say "I am sure this cylinder existed from eternity, because I am unable to destroy it."

But we are not done with the absurdities of the eternity of matter. We say to our would-be philosophers, When you tell us that matter is eternal, how does that account for the formation of this world? What is this matter you speak of? This world consists not of a philosophical abstraction called matter, nor yet of one substance known by that name, but of a great variety of material substances, oxygen, hydrogen, carbon, sulphur, iron, aluminum, and some fifty-one others already discovered.† Now, which of these is the eternal matter you speak of? Is it iron, or sulphur, or clay, or oxygen? If it is any one of them, where did the others come from? Did a mass of iron, becoming discontented with its gravity, suddenly metamorphose itself into a cloud of gas or a pail of water? Or are they all eternal? Have we fifty-seven eternal beings? Are they all eternal in their present combinations? or is it only the single elements that are eternal? You see that your hypothesis—that matter is eternal—gives me no light on the formation of this world, which is not a shapeless mass of a philosophical abstraction called matter, but a regular and beautiful building, composed of a great variety of matters. Was it so from eternity? No man who was ever in a quarry or a gravel pit will say so, much less one who has the least smattering of chemistry or geology. Do you assert the eternity of the fifty-seven single substances, either separate, or combined in some other way than we now find them in the rocks and rivers and atmosphere of the earth? Then how came they to get together at all, and particularly how did they put themselves in their present shapes?

* Reid's Chemistry, Chap. II, § 37, Chambers' Educational Course.

† Johnson's Turner's Chemistry, § 341.

Each of them is a piece of matter of which *inertia* is a primary and inseparable property. "Matter *of itself*, can not begin to move, or assume a quiescent state after being put in motion."* Will you tell us that the fifty-seven primary elements danced about till the air and sea and earth somehow jumbled themselves together into the present shape of this glorious and beautiful world, with all its regularity of day and night, and summer and winter, with all its beautiful flowers and lofty trees, with all its variety of birds and beasts, and fishes? To bring the matter down to the level of the intellect of the most stupid Pantheist, tell us, in plain English, *Did the paving-stones make themselves?*

Absurd as it seems to every man of common sense, there are persons claiming to be philosophers who not only assert that they did, but will tell you how they did it. One class of them think they have found it out by supposing every thing in the universe reduced to very fine powder, consisting of very small grains, which they call atoms; or, if that is not fine enough, into gas, of which it is supposed the particles are too fine to be perceived; and then by different arrangements of these atoms, according to the laws of attraction and electricity, the various elements of the world were made, and arranged in its present form.

Suppose we grant this uncouth supposition, that the world millions of ages ago existed as a cloud of atoms, does that bring us any nearer the object of getting rid of a creator than before? The atoms must be material if a material world is to be made from them; and they must be extended; each one of them must have length, breadth and thickness. The Pantheist, then, has only multiplied his difficulties a million times, by pounding up the world into atoms, which are only little bits of the paving stones he intends to make out of them. Each bit of the paving stone, no matter how small you break it, remains just as incapable of making itself, or moving itself, as was the whole stone composed of all these bits. So we are landed back again at the sublime question, *Did the paving stones make themselves?*

Others will tell you that millions of years ago the world existed as a vast cloud of fire mist, which, after a long time, cooled down into granite, and the granite, by dint of earthquakes, got broken up on the surface, and washed with rain into clay and soil, whence

* Reid's Chemistry; Chambers' Educational Course, p. 14, §37.

plants sprung up of their own accord, and the plants gradually grew into animals of various kinds, and some of the animals grew into monkeys, and finally the monkeys into men. The fire mist they stoutly affirm to have existed from eternity. They do not allege that they remember that, (and yet as they themselves are, as they say, composed body and soul of this eternal fire mist, they ought to remember,) but only that there are certain comets which occasionally come within fifty or sixty millions of miles of this earth, which they suppose may be composed of the fire mist which they *suppose* this world is made of. A solid basis, truly, on which to build a world! A cloud in the sky fifty millions of miles away, may possibly be fire mist, may possibly cool down and condense into a solid globe; therefore, this fire mist is eternal, and had no need of a creator; and our world, and all other worlds may possibly have been like it; therefore, they also never were created by Almighty God. Such is the Atheists' and Pantheists' ground of faith. The thinnest vapor, or the merest supposition, will suffice to build his eternal salvation upon; provided only it contradicts the Bible, and gets rid of God. We cannot avoid asking with as much gravity as we can command, Where did the mist come from? Did the mist make itself? Where did the fire come from? Did it kindle of its own accord? Who put the fire and the mist together? Was it red hot enough from all eternity to melt granite? Then why is it any cooler now? How could an eternal red heat cool down? If it existed as a red hot fire mist from eternity, until our Pantheists began to observe it beginning to cool, why should it ever begin to cool at all, and why begin to cool just then? Fill it as full of electricity, magnetism and odyle, as you please; do these afford any *reason* for its very extraordinary conduct? The utmost they do is to show you *how* such a change took place, but they can neither tell you *where* the original matter came from, nor *why* its form was changed. Change is an effect, and every effect requires a cause. There could be no cause outside of the fire mist; for they say there was nothing else in the universe. Then the cause must be in the mist itself. Had it a mind, and a will, and a perception of propriety? Did the mist become sensible of the lightness of its behavior, and the fire resolve to cool off a little, and both consult together on the propriety of dropping their erratic blazing through infinite space, and resolve to settle down into orderly, well-behaved suns and planets? In the division of the property, what became

of the mind? Did it go to the sun, or to the moon, or to the pole star, or to this earth? Or, was it clipped up into little pieces and divided among the stars in proportion to their respective magnitudes; so that the sun may have, say the hundredth part of an idea, and the moon a faint perception of it? Did the fire mist's mind die under this cruel clipping and dissecting process; or is it of the nature of a polypus, each piece alive and growing up to perfection in its own way? Has each of the planets and fixed stars a great "soul of the world" as well as this earth, and are they looking down intelligently and compassionately on this little globe of ours? Had we not better build altars to all the host of heaven and return to the religion of our acorn-fed ancestors, who burned their children alive, in honor of the sun, on Sun-days?

An aqueous solution of the difficulty of getting rid of Almighty God, is frequently proposed. It is known that certain chemical solutions, when mixed together, deposit a sediment, or precipitate, as chemists call it. And it is supposed that the universe was all once in a state of solution, in primeval oceans, and that the mingling of the waters of these oceans caused them to deposit the various salts and earths which form the worlds in the form of mud, which afterward hardened into rock, or vegetated into trees and men. Thus, it is clearly demonstrated that there is no need for the Creator if—if—if—we only had somebody to make these primeval oceans—and somebody to mix them together!*

The development theory of the production of the human race from the mud, through the mushroom, the snail, the tortoise, the greyhound, the monkey, and the man, which is now such a favorite with Atheists and Pantheists, if it were fully proved to be a fact, would only increase the difficulty of getting rid of God. For either the primeval mud had all the germs of the future plants and monkeys, and men's bodies, and souls, in itself, originally, or it had not. If it had not, where did it get them? If it had all the life and intelligence in the universe in itself, it was a very extraordinary kind of god. We shall call it the *mud-god*. Our Pantheists, then, believe in a god of muddy body and intelligent mind. But,

*It might be supposed that such a theory is too palpably absurd to be believed by any save the inmates of a lunatic asylum, had not the writer and hundreds of the citizens of Cincinnati, seen a lecturer perform the ordinary experiment of producing colored precipitates by mixing colorless solutions, as a demonstration of the self-acting powers of matter. Common sense, being a gift of God, is righteously withdrawn from those who deny him.

if they deny intelligence to the mud, then we are back to our original difficulty, with a large appendix, viz: *The paving stones made themselves first, and all Pantheists and Atheists afterward.*

But the whole theory of development is utterly false in its first principles. From the beginning of the world to the present day, no man has ever observed an instance of spontaneous generation. There is no law of nature, whether electric, magnetic, odyllic, or any other, which can produce a living plant or animal save from the germ or seed of some previous plant or animal of the same species. Nor has a single instance of the transmutation of species ever been proved. Every beast, bird, fish, insect and plant, brings forth after its kind, and has done so since its creation. No law of Natural Philosophy is more firmly established than this, *That there is no spontaneous generation nor transmutation of species.* From Cuvier down, all practical naturalists maintain this law. It is true there is a regular gradation of the various orders of animal and vegetable life, rising like the steps of a staircase, one above the other; but gradation is no more caused by transmutation than a staircase is made by an ambitious lower step changing itself into all the upper ones.

To refer the origin of the world to the laws of nature is no less absurd. Law, as Johnson defines it, is a rule of action. It necessarily requires an acting agent, an object designed in the action, means to attain it, and authoritative prescription of those means by a lawgiver. Are the laws of nature, laws given by some supposed intelligent being, worshipped by the heathen of old and the Pantheists of modern times under that name? Or do they signify the orderly and regular sequence of cause and effect, which is so manifest in the course of all events? If, as Pantheists say, the latter, this is the very thing we want them to account for. How came the world to be under law without a lawgiver? Where there is law, there must be design. Chance is utterly inconsistent with the idea of law. Where there is design, there must, of necessity, be a designer. Matter in any shape, stones or lightnings, mud or magnets, cannot think, contrive, design, give law to itself or any thing else, much less bring itself into existence. There is no conceivable way of accounting for this orderly world we live in but one or other of these two: Either an intelligent being created the world, or—*The paving stones made themselves.*

Leaving these brutish among the people—who assert the latter—to the enjoyment of their folly, let us ascertain what we can know

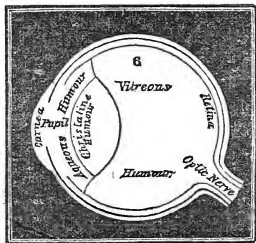
of the great Creator of the heavens and the earth. God refers the Atheists and Pantheists of the Psalmist's days to their own bodies for proof of his intelligence, to their own minds for proofs of his personality, and to their own observation of the judgments of his providence against evil doers for proofs of his moral government. Our text ascribes to him perception and intelligence: *He that planted the ear, shall he not hear? He that formed the eye, shall he not see?* It does not say, He has an eye, or an ear, but he has that knowledge we acquire by those organs. And the argument is from the designed organ to the designing maker of it, and is perfectly irresistible. A blind god could not make a seeing man. Let us look for a little at a few of the many marks of design in this organ to which God thus refers us.

We shall first observe the mechanical skill displayed in the formation of the eye, and then the optical arrangements, or rather a few of them, for there are more than eight hundred distinct contrivances already observed by anatomists in the dead eye, while the great contrivance of all, the power of seeing, is utterly beyond their ken. I hold in my hand a box made of several pieces of wood glued together, and covered on the outside with leather. Inside it is lined with cotton, and the cotton has a lining of fine white silk. You at once observe that it is intended to protect some delicate and precious article of jewelry, and that the maker of this box must have been acquainted with the strength of wood, the toughness of leather, the adhesiveness of glue, the softness and elasticity of cotton, the tenacity of silk, and the mode of spinning and weaving it, the form of the jewel to be placed in it, and the dangers against which this box would protect it—ten entirely distinct branches of knowledge, which every child who should pick up such a box in the street would unhesitatingly ascribe to its maker. Now, the box in which the eye is placed, is composed of seven bones glued together internally, and covered with skin on the outside, lined with the softest fat, enveloped in a tissue compared with which the finest silk is only canvas, and the cavity is shaped so as exactly to fit the eye, while the brow projects over like the roof of a verandah, to keep off falling dust and rain from injuring it while the lid is open; and the eyebrows, like a thatch sloping outward, conduct the sweat of the brow, by which man earns his bread, away around the outer cover, that it may not enter the eye and destroy the sight. If it were preposterous nonsense to say that

electricity, or magnetism, or odyle, contrived and made a little bracelet box, or spectacle case, how much more absurd to ascribe the making of the cavity of the eye to any such cause.

Let us next look at the shape of the eye. You observe it is nearly round in its section across, and rather oval in its other direction, and the cavity it lies in is shaped exactly to fit it. Now there are eyes in the world angular and triangular, and even square; and, as you may readily suppose, the creatures which have them cannot move them; to compensate for which inconvenience, some of them, as the common fly, have several hundred. But, unless our heads were as large as sugar hogsheads, we could not be so furnished, and we must either have movable eyes, or see only in one direction. Accordingly, the contriver of the eye has hung it with a hinge. Now there are various kinds of hinges, moving in one direction, and the maker of the eye might have made a hinge on which the eye would move up and down, or he might have given us a hinge that would bend right and left, in which case we should have been able merely to squint a little in two directions. But to enable one to see in every direction, there is only one kind of hinge that would answer the purpose—the ball and socket joint—and the Former of the eye has hung it with such a hinge, retaining it in its place partly by the projection of the bones of the face, and partly by the muscles and the optic nerve, which is about as thick as a candlewick, and as tough as leather. Most of you have seen a ship, and know the way in which the yards are moved, and turned, and squared by ropes and pulleys. The rigging of the eye, though not so large, is fully as curious. There is a tackle, called a muscle, to pull it down when you want to look down; another tackle to pull it up when you have done; one to pull to the right, and another to the left; there is one fastened to the eyeball in two places, and geared through a pulley which will make it move in any direction, as when we roll our eyes; and the sixth, fastened to the under side of the eye, keeps it steady when we do not need to move it. Then the eyelids are each provided with appropriate gearing, and need to have it durable too, for it is used thirty thousand times a day, in fact every time we wink. If God had neglected to place these little cords to pull up the eyelash, we should all have been in the condition of the unfortunate gentleman described by Dr. Nieuwentyt, who was obliged to pull up his eyelashes with his fingers whenever he wanted to see. There is, too,

another admirable piece of forethought and skill displayed by the Former of the eye, in providing a liquid to wash it, and a sponge to wipe it with, and a waste pipe, about the size of a quill, through the bone of the nose, to carry off the tears which have been used in washing and moistening the eye. Now what absurdity to say that a law of nature, say gravity, or electricity, or magnetism, has such knowledge of the principles of mechanics as the eye proclaims its Former to have—that it could make a choice among multitudes of shapes of eyes and kinds of joints, and this choice the very best for our convenience; and that having known and chosen, it could have manufactured the various parts of this complicated machine. Such a machine requires an intelligent manufacturer; and yet we have only as yet been looking at the dead eye, paying no regard to sight at all. Even a blind man's eye proves an intelligent creator.



Let us now turn our thoughts to the instrument of sight. The optic nerve is the part of the eye which conveys visions to the mind. Suppose, instead of being where you observe it, at the back part of the eye, it had been brought out to the front, and that reflections from objects had fallen directly upon it. It is obvious that it would have

been exposed to injury from every floating particle of dust, and you would always have felt such a sensation as is caused by a burn or scald when the skin peels off and leaves the ends of the nerves exposed to the air. The tender points of the fibres of the optic nerve, too, would soon become blunted and broken, and the eye, of course, useless. How, then, is the nerve to be protected, and yet the sight not obstructed. If it were covered with skin, as the other nerves are, you could not see through it. For thousands of years after men had eyes and used them, they knew no substance at once hard and transparent, which could answer the double purpose of protection and vision. And, to this day, they

know none hard enough for protection, clear enough for vision, and elastic enough to resume its form after a blow. But men did the best they could, and put a round piece of brittle but transparent glass in a ring of tougher metal for the protection of the hands of a watch; and he who first invented the watch crystal thought he had made a discovery. Now observe in the eye; that forward part is the watch glass; the cornea, made of a substance at once hard, transparent, and elastic—which man has never been able to imitate—set into the sclerotica, that white, muscular coat which constitutes the white of your eye, acts as a frame for the cornea, and answers another important purpose, as we shall presently see.

But, supposing the end of the nerve protected by the glass, we might have had it brought up to the glass without any interposing lenses or humors, as, in fact, is nearly the case with some crustacea. We cannot well imagine all the inconveniences of such an eye to us. If we could see distinctly at all, we could not see much farther or wider than the breadth of the end of the nerve at once. Our sight would then be very like that faculty of perceiving colors by the points of the fingers, which some persons are said to possess. In that case, seeing would only be a nicer kind of groping, and our eyes would be more conveniently fixed on the points of our fingers; or, as with many insects, on the ends of long antennæ. Such a form of eye is precisely suited to the wants of an animal which has not an idea beyond its food, which has no business with any object too large for its mouth, and whose great concern is to stick to a rock and catch whatever animalculæ the water floats within the grasp of its feelers. But for a being whose intercourse should be with all the works of God, and whose chief end in such intercourse should be to behold the Creator reflected in his works, it was manifestly necessary to have a wider and larger range of vision; and, therefore, a different form of eye. Both these objects, breadth of field combined with length of range, are obtained by placing the optic nerve at the back of the eye, and interposing several lenses, through which objects are observed. By this arrangement a visual angle is secured, and all objects lying within it are distinctly visible at the same time. This faculty of perceiving several objects at the same time is a special property of sight which tends greatly to enlarge our conceptions of the knowledge of Him who gave it. A man who never saw can have no idea of it. He cannot taste two separate tastes at once; nor smell two distinct smells at once; nor

feel more than one object with each hand at once; and if he hears several sounds at the same time, they either flow into each other, making a harmony, or confuse him with their discord. Yet we are all conscious that we see a vast variety of distinct and separate objects at one glance of our eyes. I think it is manifest that the Former of such an eye not only intended its owner to observe such a vast variety of objects, but from the capacity of his own sight to infer the vastly wider range of vision of Him who gave it.

Besides the breadth of the field of vision, we also require length of range for the purpose of life. The thousand inconveniences which the short-sighted man so painfully feels are obvious to all. Yet it may tend to reconcile such to their lot to know that thousands of the liveliest and merriest of God's creatures cannot see an inch before them. Small birds and insects, which feed on very minute insects, need eyes like microscopes to find them; while the eagle and the fish-hawk, which soar up till they are almost out of sight, can distinctly see the hare or the herring a mile below them, and so must have eyes like telescopes. We, too, need to observe minute objects very closely, as when we read fine print, or when a lady threads a fine needle at microscope range; but, if confined to that range, we could not see our friends across the room, or find our way to the next street. Again, in traveling we need to see objects miles away, and at night we see the stars millions of miles away; but then, if confined to the long range, we should be strangers at home, and never get within a mile of any acquaintance. Now, how to combine these two powers, of seeing near objects and distant ones with the same eye, is the problem which the maker of the eye had to solve. Let us look how man tried to solve it. A magnifying lens will collect the rays from any distant object, and convey them to a point called the focus. Then suppose we put this glass in the tube of an opera-glass, or pocket spy-glass, and look through the eye-hole and the concave lens, properly adjusted, in front of it, we shall see the image of the object considerably magnified. But suppose the object draws very near, we see nothing distinctly; for the rays reflected from it, which were nearly parallel while it was at a distance, are no longer so when it comes near, but scatter in all directions, and those which fall on the lens are collected at a point much nearer to the lens than before, and the eye-glass must be pushed forward to that focus. Accordingly, you know that the spy-glass is made to slide back and forward, and the

telescope has a screw to lengthen or shorten the tube according to the distance of the objects observed. Another way of meeting the case would be by taking out the lens and putting in one of less magnifying power, a flatter lens, for the nearer object. Now, at first sight, it would seem a very inconvenient thing to have eyes drawing out and in several inches like spy-glasses, and still more inconvenient to have twenty or thirty pairs of eyes, and to need to take out our eyes and put in a new set twenty times a day. The ingenuity of man has been at work hundreds of years to discover some other method of adapting an optical instrument to long and short range, but without success. Now, the Former of the eye knew the properties of light and the properties of lenses before the first eye was made; he knew the mode of adjusting them for any distance, from the thousands of millions of miles between the eye and the star, to the half inch distance of the mote in the sunbeam; and he has not only availed himself of both the principles which opticians discovered, but has executed his work with an infinite perfection which bungling men may admire, but can never imitate. The sclerotic coat of the eye, and the choroid which lies next it, are full of muscles which, by their contraction, both press back the crystalline lens nearer the retina, and also flatten it; the vitreous humor, in which the crystalline lens lies, a fine, transparent humor, about as thick as the white of an egg, giving way behind it, and also slightly altering its form and power of refraction to suit the case. Thus, that which the astronomer, or the microscopist, performs by a tedious process, and then very imperfectly, we perform perfectly, easily, instantly, and almost involuntarily, with that perfect compound microscope and telescope invented by the Former of the human eye. Surely, in giving us an instrument so admirably fitted for observing the lofty grandeur of the heavens and the lowlier beauties of the earth, he meant to allure us to the discovery of the perfections of the great Designer and Former of all these wondrous works.

But there is another contrivance in the eye, adapted to lead us further to the consideration of the extent of the knowledge of its power. We are placed in a world of variable lights, of day and night, and of all the variations between light and darkness. We cannot see in the full blaze of light, nor yet in utter darkness. Had the eye been formed to bear only the noon-day glare, we had been half blind in the afternoon, and wholly so in the

evening. If the eye were formed so as to see at night, we had been helpless as owls in the day. But the variations of light in the atmosphere may be in some measure compensated, as we know, by regulating the quantity admitted to our houses—shutting up the windows. When we wish to regulate the admission of light to our rooms, we have recourse to various clumsy contrivances; paper blinds, perpetually tearing, sunblind rollers that will not roll, venetian blinds continually in need of mending, awnings blowing away with every storm, or shutters, which shut up and leave us in entire darkness. A self-acting window which shall expand with the opening of light in the mornings and evenings, and close up of its own accord as the light increases toward noon, has never been manufactured by man. But the Former of the eye took note of the necessities and conveniences of the case, and besides giving a pair of shutters to close up when we go to sleep, he has given the most admirable sunblinds ever invented. The nerve of the eye at the back of its chamber can not see without light, and its light comes through the little round window called the pupil, or black of the eye—which is simply a hole in the iris, or colored part. Now this iris is formed of two sets of muscles: one set of elastic rings, which, when left to themselves, contract the opening; and another set at right angles to them, like the spokes of a wheel, pulling the inner edge of the iris in all directions to the outside. In fact it is not so much a sunblind, as a self-acting window, opening and closing the aperture according to our need of light, and doing this so instantaneously that we are not sensible of the process.

It is self evident that the Maker of such an eye was acquainted with the properties of light and the alternations of night and day, as well as with the mechanical contrivances for adjusting the eye to these variable circumstances. He has given us an eye capable of seeking knowledge among partial darkness; and of availing itself for this purpose of imperfect light—an apt symbol of our mental constitution and moral situation in a world where good and evil, light and darkness, mix and alternate.

Perhaps some one is ready to ask, what is the use of so many lenses in the eye? It seems as if the crystalline lens and the optic nerve were sufficient for the purpose of sight, with the cornea simply to protect them. What is the use of the aqueous humor and the vitreous humor?

Light, when refracted through a lens, becomes separated into

its component colors—red, yellow, green, blue, and violet; and the greater the magnifying power of the lens, and the brighter the object viewed, the greater the dispersion of the rays. So that if the crystalline lens of the eye alone were used, we should see every white object bluish in the middle, and yellowish and reddish at the edges; or, in vulgar language, we should see starlight.

This difficulty perplexed Sir Isaac Newton all his life, and he never discovered the mode of making a refracting telescope which would obviate it. But M. Dolland, an optician, reflecting that the very same difficulty must have presented itself to the Maker of the eye, determined to ascertain how he had obviated it. He found that the Maker of the eye had a knowledge of the fact that different substances have different powers of refracting or bending the rays of light which pass through them, and that liquids have generally a different power of refraction from solids. For instance, if you put a straight stick in water, the part under water will seem bent at a considerable angle, while if you put the stick through a little hole in a pane of glass it will not seem near so much bent. He further discovered that oil of cassia had a different power of refraction from water, and the white of an egg still a different power. He discovered also that the first lens of the eye, the aqueous humor, is very like water—that the crystalline lens is a firm jelly—and that the vitreous humor is about the consistence of the white of an egg. The combination of these three lenses of different powers of refraction, secures the correction of their separate errors. He could not make telescope lenses of jelly, nor water; therefore, he could not make a perfect achromatic telescope, but he learned the lesson of mutual compensations of difficulties which the Maker of the eye teaches the reflecting anatomist, and procuring flint and crown glass of different degrees of refraction, he arranged them in the achromatic lens so as nearly to remedy the defect.

I think you will at once admit that Dolland's attempt to remedy the evils of confused sight in the telescope, indicated a desire to obtain a precise and correct view of objects; and that his success in constructing an instrument nearly perfect for the use of astronomers, gave evidence that he himself had a clear idea of that perfect and accurate vision which he thus attempted to bestow on them. Shall we then imagine any inaccuracy in the sight of Him, who not only desired, but executed, and bestowed on us an instru-

ment so perfectly adapted to the imperfections of this lower world, and whose very imperfections are the materials from which He produces clear and perfect vision? No! in God's eye there are no chromatic refractions of passion, or prejudice, or party feeling, or self-love. He sees by no reflected or refracted light. O Father of Light! with whom is no variableness, or shadow of turning, open our eyes to behold thee clearly!

Our text thus leads us to a knowledge of God's character, from the structure of the bodies he has given us. He that formed my eye sees. Though my feeble vision is by no means a standard or limit for his omniscience, yet I may conclude that every perfection of the power of sight He has given me, existed previously in Him. Has he endowed me, a poor puny mortal, the permanent tenant of only two yards of earth, with an eye capable of ranging over earth's broad plains and lofty mountains—of traversing her beautiful lakes and lovely rivers—of scanning her crowded cities, and inspecting all their curious productions—and specially delighting to investigate the bodily forms of men, and their mental characters displayed on the printed page? Has He given me the principle of curiosity, without which such an endowment were useless? Then most undoubtedly He has Himself both the desire to observe all the works of his hands, and the power to gratify that desire. The Former of the eye must of necessity be the great Observer.

Wheresoever an eye is found of His handy-work, and wheresoever sight is preserved by His skill, let the owner of such an instrument know that if he can see, God can, and as surely as he sees, God does.

If it is possible for us to behold many objects distinctly at once, it is not impossible for God to behold more. If He has given us an eye to look from earth to heaven, then His eye sees from heaven to earth. If I can see accurately, God's inspection is much more impartial. And if He has given me the power of adjusting my imperfect vision to the varying lights and shades of this changing scene, let me not dream for a moment that He is destitute of a corresponding power of investigating difficulties, and penetrating darknesses, and bringing to light hidden works and secret things. God is light. In Him is no darkness at all. Neither is there any creature that is not manifest in His sight, but all things are naked and opened to the eyes of Him with whom I have to do. He has seen all my past life—my faults, my follies, and my crimes

When I thought myself in darkness and privacy, God's eye was upon me there. In the turmoil of business God's eye was upon me. In the crowd of my ungodly companions God's eye was upon me. In the darkness and solitude of night God's eye was upon me. And God's eye is on me now, and will follow me from this house, and will watch me and observe all my actions, on—on—on—while God lives, and wheresoever God's creation extends.

"O God, thou hast searched and known me;
 Thou knowest my down-sitting and mine up-rising;
 Thou understandest my thoughts afar off.
 Thou compassed my path and my lying down,
 And art acquainted with all my ways.
 For there is not a word in my tongue,
 But, lo! O Lord, thou knowest it altogether.
 Thou hast beset me behind and before, and laid thine hand upon
 me.

Such knowledge is too wonderful for me!
 It is high, I cannot attain unto it.
 Whither shall I go from thy spirit?
 And whither shall I flee from thy presence?
 If I ascend up into heaven, thou art there,
 If I make my bed in hell, behold, thou art there!
 If I take the wings of the morning,
 And dwell in the uttermost parts of the sea,
 Even there shall thy hand lead me,
 And thy right hand shall hold me.
 If I say, 'surely the darkness shall cover me,'
 Even the night shall be light about me;
 Yea the darkness hideth not from thee,
 But the night shineth as the day;
 The darkness and the light are both alike to thee."

NOTICE.

January, 1857.

The American Reform Tract and Book Society is progressing in efforts to spread light and promote action on the great question of Freedom and Slavery. More than twenty Tracts, and a dozen books, have been published. Arrangements are made for increasing this number just as fast as funds are provided.

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IS GOD EVERY BODY, AND EVERY BODY GOD.

PANTHEISM is that perversion of reason and language which denies God's personality, and calls some imaginary soul of the world, or the world itself, by his name. While Pantheists are fully agreed upon the propriety of getting rid of a God who could note their conduct, and call them to account for it hereafter, and who would claim to exercise any authority over them here, they are by no means agreed, either in India, Germany, or America, as to what they shall call by his name. Public opinion necessitates them to say they believe in a God, but almost every one has his own private opinion as to what it is. We shall speak of it as we hear it pronounced from the lips of its prophets, here, as well as in the writings of its expounders, in Europe and Asia. Some of them declare, that it is some absolutely unknown cause of all the phenomena of the universe, and others, that it is the universe itself. A large class speak of it as the great soul of the world, while the more materialistic regard it as the world itself, body and soul; the soul being the source of all the imponderable forces, such as gravitation, heat, light, electricity, magnetism, galvanism, vegetable and animal life, and especially the mesmeric influence, of which many of them regard intellect as a modification; and the body being the sum of all the ponderable substances, such as air, water, earth, minerals, vegetables, and bodies of animals and men. This creed is popularly expressed in the sentence so often heard, "God is every thing, and every thing is God." But this vast generalization of all things into the higher unity—this exalting of monkeys, men, snails, and paving stones to the same level of divinity—by no means meets the views of the more unphilosophical and aspiring gods and goddesses, for the very reason that it is so impartial. To deify a man and his cat by the same process, is not much of a distinction to the former; and of what advantage is it to be made a god, if he does not thereby obtain some distinction? This levelling apotheosis is generally confined to the German Pantheists, of whom there are multitudes in this city. Their more ambitious American brethren ascribe the contented humility which accepts it, to the continual influence of the fumes of tobacco and lager beer. Man—the soul of man—is the great divinity of

our American Pantheists. "The doctrine of the soul—first *soul*, and second *soul*, and even more *soul*"*—is the doctrine which is to regenerate the world. God, in their view, is nothing till he attains self-consciousness in man. "The universal does not attract us till housed in the individual. Who heeds the waste abyss of possibility? Standing on the bare ground, my head bathed by the blithe air, and uplifted into infinite space, all mere egotism vanishes. The currents of the universe being circulate through me, I am part or particle of God." "I stand here to say, 'Let us worship the mighty and transcendent soul.'"* "God attains to self-consciousness only in the human soul." "Honor yourself." "Reverence your own individuality." "The soul of man is the highest intelligence in the universe." Such are the dogmas which, under the name of Positive Philosophy, are poured forth oracularly, unsupported by reason or argument, by the prophets of the new dispensation—the last and highest achievement of the human intellect.

It is very unfortunate, however, for the honor of the prophets of the nineteenth century, that this profound discovery was invented and illustrated, patented and peddled, by the Hindoos, among the people of India, two thousand years before the divinity had struggled into self-consciousness in the mighty and transcendent souls of Schelling, Hegel, and Strauss—of Atkinson, Parker, or Emerson. We mean to show in this lecture, that it is an *Antiquated, Hypocritical, Demoralizing Atheism*.

1. *Pantheism is an Antiquated Heresy*.—It has rotted and putrified among the worshippers of cats and monkeys, and holy bulls, and bits of sticks and stones, on the banks of the Ganges, for more than two thousand years; yet it is now hooked up, out of its dung-hill, and hawked about among Christian people, as a prime new discovery of modern philosophy, for getting rid of Almighty God. As the Hindoo Shasters are undoubtedly the sources from which French, German, and American philosophers have borrowed their dogmas, without leave or acknowledgment; and as is generally the case with depredators, they have not had time to take the whole system, we shall gratify and edify the public by a view of this sublime theology, as exhibited in the writings of the Positive Philosophers of India.

"When existing in the temporary imperfect state of *Sagun*, Brahm (the Pantheist deity) wills to manifest the universe. For this purpose he puts forth his omnipotent energy, which is variously styled in the different systems now under review. He puts forth his energy for what? For the effecting of a creation out of nothing? "No," says one of the Shasters, but to "*produce from his own divine substance a multiform universe.*" By the spontaneous exertion of this energy he sends forth, from his own divine substance, a countless host of essences, like innumerable sparks issuing from the blazing fire, or myriads of rays from the resplendent sun. These detached portions of Brahm—these separated divine essences—soon become individuated systems, destined, in time, to occupy different forms prepared for their reception; whether these be fixed or movable, animate or inanimate, forms of gods or men, forms of animal, vegetable, or mineral existences."

"Having been separated from Brahm in his imperfect state of *Sagun*, they carry along with them a share of those principles, qualities, and attributes that characterize that state, though predominating in very different degrees and proportions: either according to their respective capacities, or the retributive awards of an eternal ordination. Amongst others it is specially noted, that as Brahm at that time had awakened into a consciousness of his own existence, there does inhere in each separated soul a notion, or a conviction, of its own *distinct*, independent, individual existence. Laboring under this delusive notion, or conviction, the soul has lost the knowledge of its own proper nature—its divine origin, and ultimate destiny. It ignorantly regards itself as an inferior entity, instead of knowing itself to be what it truly is: a consubstantial; though it may be an infinitesimally minute portion of the great whole, a universal spirit.

"Each individual soul being thus a portion of Brahm, even as a spark is of fire, it is again and again declared that the relation between them is not that of master and servant, ruler and ruled, but that of whole and part! The soul is pronounced to be eternal *a parte ante*; in itself it has had no beginning or birth, though its separate individuality originated in time. It is eternal *a parte post*; it will have no end—no death; though its separate individuality will terminate in time. Its manifestation in time is not a creation; it is an effluence from the eternal fount of spirit. Its

disappearance from the stage of time is not an extinction of essence—a reduction to nonentity; it is only a reflux into its original source. As an emanation from the supreme, eternal spirit, it is from everlasting to everlasting. Neither can it be said to be of finite dimensions; on the contrary, says the sacred oracle, “being identified with the Supreme Brahm, it participates in his infinity.”

“After having enumerated all the elementary principles, atoms, and qualities successively evolved from Brahm, one of the sacred writings states, that though each of these had distinct powers, yet they existed separate and disunited, without order or harmonious adaptation of parts; that until they were duly combined together, it was impossible to produce this universe, or animated beings; and that therefore it was requisite to adopt other means than fortuitous chance for giving them an appropriate combination, and symmetrical arrangement. The Supreme, accordingly, produced an egg, in which the elementary principles might be deposited, and nurtured into maturity.” “All the primary atoms, qualities, and principles—the seeds of future worlds—that had been evolved from the substance of Brahm, were now collected together, and deposited in the newly produced egg. And into it, along with them, entered the self-existent himself, under the assumed form of Brahma; and then he sat vivifying, expanding, and combining the elements, a whole year of the creation, or four thousand three hundred millions of solar years! During this amazing period, the wondrous egg floated like a bubble on the abyss of primeval waters, increasing in size, and blazing refulgent as a thousand suns. At length the Supreme, who dwelt therein, burst the shell of the stupendous egg, and issued forth under a new form, with a thousand heads, a thousand eyes, and a thousand arms. Along with him there issued forth another form, huge and measureless. What could that be? All the elementary principles having now been matured, and disposed into an endless variety of orderly collocations, and combined into one harmonious whole, they darted into visible manifestation under the form of the present glorious universe! A universe now finished, and ready made, with its entire apparatus, of earth, sun, moon, and stars. What, then, is this multiform universe? It is but a harmoniously arranged expansion of primordial principles and qualities. And whence are these? Educated or evolved from the divine substance of Brahm.

Hence it is that the universe is so constantly spoken of, even by mythologists, as a manifested form of Brahm himself, the supreme, invisible spirit. Hence, too, under the notion that it is the manifestation of a being who may assume every variety of corporeal form, is the universe often personified, or described as if its different parts were only the different members of a person, of prodigious magnitude, in human form. It is declared that the hairs of his body are the trees of the forest; of his head, the clouds; of his beard, the lightning. His breath is the circling atmosphere; his voice, the thunder; his eyes, the sun and moon; his veins, the rivers; his nails, the rocks; his bones, the lofty mountains!"*

"The substantial fabrics of all worlds having now been framed and fitted up as the destined abodes of different orders of being, celestial, terrestrial, and infernal, the question next arises, How or by whom were produced the various organized forms which these orders of being were designed to animate? Though hosts of subtle essences or souls flowed forth from Brahm, all of these remain inactive till united to some form of materialism. From this necessity the gods themselves are not exempted. While the souls of men, and other inferior spirits, must be encased in tabernacles fashioned out of the grosser elements, the souls of the gods, and all other superior spirits, must be made to inhabit material forms, composed of one or other of the infinitely attenuated and invisible rudimental atoms that spring direct from the principle of consciousness."

"Interminable as are the incoherencies, inconsistencies, and extravagancies of the Hindoo sacred writings, on no subject, perhaps, is the multiplicity of varying accounts and discrepancies more astonishing than on the present. Volumes could not suffice to retail them all. Brahma's first attempts at the production of the forms of animated beings, were as eminently unsuccessful as they were various. At one time he is said to have performed a long and severe course of ascetic devotions, to enable him to accomplish his wish; but in vain; at another, inflamed by anger and passion at his repeated failures, he sat down and wept; and from the streaming tear-drops sprang into being, as his first boon, a progeny of ghosts and goblins, of an aspect so loathsome and dreadful, that he was ready to faint away. At one time, after profound medita-

tion, different beings spring forth: one from his thumb, another from his breath, a third from his ear, a fourth from his side. But enough of such monstrous legends."*

There, now, reader, you have the original of the Development Theory, with vestiges of creation enough to make half a dozen new infidel cosmogonies, besides the genuine original of Pantheism, from its native soil. Our western Pantheists will doubtless reverence their venerable progenitors; and, should the remainder of the family find their way here in a year or two, via Germany, the public will be better prepared to give a fitting reception to such distinguished visitors, including their suite of divine bulls and holy monkeys—their lustrations of cow dung, extatic hook swingings, burning of widows, and drowning of children, and other Positive Philosophies, from the banks of the Ganges. What an outrage on decency for such men to call themselves philosophers and christians!

2. *Pantheism is a system of deception and hypocrisy.*—Has any man a right to pervert the English language, by fixing new meanings to words, entirely different from and contrary to those in common use? If he knows the meaning of the words he uses, and uses them to convey a contrary meaning, he is a deceiver. The name God, used as a proper name, in the English tongue, means "the Supreme Being; Jehovah; the Eternal and Infinite Spirit, the Creator and Sovereign of the Universe."† If, then, a man says he believes in God, but when forced to explain what he means by that name, says he means steam, heat, electricity, galvanism, magnetism, mesmeric force, odyle, animal life, the soul of man, or the sum of all the intelligencies in the universe, he is a deceiver, and vain talker, abusing language to conceal his impiety. Pantheism is simply Jesuitical Atheism. Willing to dethrone Jehovah, but unable and unwilling to place any other being in his stead, as Creator and Ruler of the universe, yet conscious that mankind will never embrace open Atheism, Pantheists profess to believe in God, only that they may steal his name to cloak their Atheism. We, in common with all who believe in God, demand, that, as their divinity is, by their own confession, essentially different from God, they shall use a different word to describe it. Let them call it Brahm, as their brethren in India do, or any other name not

* Duff's India, p. 119.

† Webster's Dictionary.

appropriated to any existing being in heaven or earth, or under the earth; and let them cease to profane religion, and insult common sense, by affixing the holy name of the Supreme to their thousand-headed monster.

But the very perfection of Jesuitism is reached, when Pantheists profess their high respect for the Christian religion. They do not generally speak of it as a superstition, though some of the vulgar sort do; nor do they decry its mysteries, as Deists are in the habit of doing; nor, as Socinians, and Unitarians, and Rationalists, attempt to reduce it to a mere code of morals. They grant it to be the highest development of humanity yet reached by the majority of the human race. The brute, the savage, the polytheistic idolator, the star worshipper, the monotheist, the Christian, are all, in their scheme, so many successive developments of humanity in its upward progress. There is only one step higher than Christianity, and that is Pantheism. Well knowing that Christianity is diametrically opposed to their falsehoods, and that the Bible, every where, teaches that the progress of man has ever been down from a state of holiness to idolatry and barbarism, they have yet the hardihood to profess respect for it, as a system of concealed Pantheism, and to clothe their abominations in Scripture language. They speak, for instance, of the "beauty of holiness in the mind, that has surmounted every idea of a personal God;" and of "God dwelling in us, and his love perfected in us," when they believe that he dwells as really in every creature: in that hog, for instance. Then they will readily acknowledge that the Bible is inspired. They *can accept*—that is the phrase—they can accept the book which denounces death upon those fools who, "professing themselves to be wise, change the truth of God into a lie, and worship and serve the creature more than the Creator," as merely a mystic revelation of the Pantheism which leaves man to "erect every thing into a God, provided it is none: sun, moon, stars, a cat, a monkey, an onion, uncouth idols, sculptured marble; nay, a shapeless trunk, which the devout impatience of the idolator does not stay to fashion into the likeness of a man, but gives it its apotheosis at once." Oh, yes; they accept the Bible as inspired—a God-inspired book—inasmuch as *every* product of the human mind is a development of Deity. The Bible, then, when we have the matter fully explained, is quite on a level with Gulliver's Travels, or Emerson's Address to a Senior Class of Divinity.

There is nothing, however, in this vast system of monstrosities, which fills the soul of a Christian with such loathing and detestation, as to hear Pantheists profess their veneration for the Lord Jesus, and claim him as a teacher of Pantheism. If there is one object which they detest with all their hearts, it is the Judge of the quick and dead, and the vengeance which he shall take upon them that know not God, and obey not the Gospel. Any allusion to the judgment seat of Christ fills them with fury, and causes them to pour forth awful blasphemies. They know that the Lord Jesus repeatedly declared himself the judge of the living and the dead—that “the hour is coming in which all that are in their graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation;” and that the very last sentence of his public discourses is, “And these (the wicked) shall go away into everlasting punishment; but the righteous into life eternal.” When they drop the mask for a moment, they can accuse apostles and disciples with “dwelling with noxious exaggeration about the *person* of Christ.”* Christ, as revealed in the Gospel, they hate with a perfect hatred. But when it becomes necessary to address Christians, and beguile them into the deceitfulness of Pantheism, the tune is changed. Christ becomes the model man—“one conceived in conditions favorable to the highest perfectibility of the individual consciousness; and so possessed of powers of generalization far in advance of the age in which he lived. They can listen to and honor one of the best expounders of God and nature in the Man of Nazareth.”† The vilest falsehoods of Pantheism are ascribed to Jesus, that those who, ignorant of his doctrine, yet respect his name, may be seduced to receive them. Of him who declared, “Out of the heart of man proceed evil thoughts, murders, adulteries, thefts, false witness, blasphemies,” they have the hardihood to declare, “He saw with open eyes the mystery of the soul; alone, in all history, he estimated the greatness of man.” Calculating upon that ignorance of the teaching of Christ which is so general among their audiences, they dare to represent the only begotten Son of God as teaching

* Emerson's Address to a Senior Class in Divinity.

† Hennell's Christian Theism, which shows how Theists of every nation—Christian, Jew, Mahommedan, or Chinese—can meet upon common ground.

Pantheism: "One man was true to what is in you and me; He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his world. He said in this jubilee of sublime emotion, 'I am divine. Through me God acts; through me, speaks. Would you see God, see me; or see thee when thou also thinkest as I now think.' Because the indwelling Supreme Spirit cannot wholly be got rid of, the doctrine of it suffers this perversion, that the divine nature is attributed to one or two persons, and denied to all the rest, and denied with fury." Yes, truly, the divine nature is emphatically denied to all unregenerated men, and denied, too, by that divine teacher thus eulogized. Hear him: "Ye do the deeds of your father. Then said they to him, 'We be not born of fornication; we have one Father, even God.' Jesus said unto them, 'If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father, the devil; and the works of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh it of his own; for he is a liar, and the father of it."

Let Pantheists, then, cease to wind their serpent coils around Christianity, and to defile the Bible with their filthy lickings. The Lord Jesus will not suffer such persons to bear even a true testimony to him, and his followers will not permit them to ascribe their falsehoods to him, without reproof. Let them stand out and avow themselves the enemies of Christ and his gospel, as they are, and cease their abominable pretences of giving to the world the ultimate development of Christianity. What concord hath Christ with Belial?

3. *Pantheism is a system of Immorality.*—It loosens all the sanctions of moral law. If there is any one point upon which all Pantheists are agreed, it is in the denial of the resurrection, the judgment, and the future punishment of the wicked. Their whole system, in all its range, from Spiritualism to Phrenology, is expressly invented to get rid of God's moral government. If man is the highest intelligence in the universe, to whom should he render an account of his conduct? Or who would have any right to call him to account? Then, if we are developments of deity, deity cannot offend against itself. Further, if our development, both of

body and mind, be the inevitable result of the laws of nature—of our organization and our position—man is but the creature of circumstances, and, therefore, as is abundantly argued, cannot be made responsible for laws and their results, over which he has no control. “I am what I am. I cannot alter my will, or be other than what I am, and cannot deserve either reward or punishment.”* Before hundreds of the citizens of Cincinnati, a lecturer publicly denied the right of either God or man to invade his individuality, by taking vengeance upon him for any crime whatever. Thousands, who are not yet Pantheists, are so far infected with the poison that they utterly deny any right of vindictive punishment to God or man.

But this is not all. Again and again have we listened with astonishment to men, declaring that there was no moral law—no standard of right and wrong, but the will of the community. Of course it was quite natural, after such a declaration, to assert that a wife who should remain with a husband of inferior intellectuality, or unsuitable emotions, was committing adultery; that private property is a legalized robbery; and that when a citizen becomes mentally or physically unfit for the business of life, he confers the highest obligation on society, and performs the highest duty to himself, by committing suicide, and thus returning to the great ocean of being!

We might think that confusion of right and wrong could not be worse confounded than this; yet there is a blacker darkness still. *The distinction between good and evil is absolutely denied.* The Hindoo Pantheists declare that they cannot sin, because they are God, and God cannot offend against himself; there is no sin—it is all *maya*—delusion. So the American and English school tells us it lives only in the obsolete theology. “Evil, we are told, is good in another way, we are not skilled in.”† So says the author of “Representative Men.” “Evil,” according to old philosophers, “is good in the making; that pure malignity can exist, is the extreme proposition of unbelief. It is not to be entertained by a rational agent. It is Atheism; it is the last profanation.” “The divine effort is never relaxed; the carrion in the sun will convert itself into grass and flowers; and man, though in brothels, or jails, or on gibbets, is on his way to all that is good and true.”‡ Were

* Atkinson's Letters, p. 190.

† Festus, p. 48.

‡ Swedenborg, or the Mystic (quoted by Pierson, 41), p. 68.

these only the ravings of lunatics, or the dreamings of philosophers, we should never have hunted them from their hiding-places to scare your visions; but these doctrines are weekly propounded in your own city, and throughout our land, from platform and press, to thousands of your children and their school-teachers, of your workmen and your lawgivers, to your wives and daughters. Again and again have our ears been confounded in the squares of New York, and the streets of Philadelphia, and the market-places of Cincinnati, by the boisterous cry, *What is sin? There is no sin. It is all an old story.* Let men who fear no God, but who have lives, and wives, and property to lose, look to it, and say if they act wisely in giving their influence to a system which lands in such consequences. Let them devise some religion for the people which will preserve the rights of man, while giving license to trample upon the rights of God; or, failing in the effort, let them acknowledge that the enemy of God is, and of necessity must be, the foe of all that constitutes the happiness of man. Impiety and immorality are wedded in heaven's decree, and man cannot sunder them.

4. *Pantheism is virtually Atheism.*—It may scarce seem needful to multiply proofs on this head. How can any one imagine a being composed of the sum of all the intelligences of the universe? Such a thing, or combination of things, never was distinctly conceived of by any intelligent being. Can intelligences be compounded, or, like bricks and mortar, piled upon each other? If they could, did these finite intelligences create themselves? If the soul of man is the highest intelligence in the universe, did the soul of man create, or does the soul of man govern it? Shall we adore his soul? Some Pantheists have got just to this length. M. Comte declares, that "At this present time, for minds properly familiarized with true astronomical philosophy, the heavens display no other glory than that of Hipparchus, or Kepler, or Newton, and of all who have helped to establish these laws." *Establish* these laws! Laws by which the heavenly bodies were guided thousands of years before Kepler or Newton were born. Shall we then adore the souls of Kepler and Newton? M. Comte has invented a religion, which he is much displeased that the admirers of his Positive Philosophy will not accept, in which the children are to be taught to worship idols, the youth to believe in one God, if they can, after such a training in infancy, and the full grown men are to adore a

Grand Etre, "the continuous resultant of all the forces capable of voluntarily concurring in the universal perfectioning of the world, *not forgetting our worthy auxiliaries, the animals.*"* Our Anglo-Saxon Pantheists, however, are not quite philosophical enough yet to adore the mules and oxen, and therefore refuse worship altogether. "Work is worship," constitutes their liturgy. "As soon as the man is as one with God, he will not beg. He will then see prayer in all action."† "Labor wide as earth has its summit in heaven. Sweat of the brow, and up from that to sweat of the brain, sweat of the heart; which includes all Kepler calculations, Newton meditations, all sciences, all spoken epics, all acted heroisms, martyrdoms, up to that agony of bloody sweat, which all men have accounted divine! O brother, if this is not worship, then I say, the more pity for worship; for this is the noblest thing yet discovered under God's sky." "No man has worked, or can work, except religiously."‡ "Adieu, O church! Thy road is that way, mine is this. In God's name, adieu!"§

Such is the theory. How faithfully acted out, you can learn from the thousands who are now, publicly, upon God's holy Sabbath, working religiously upon the bridge that is to span the river, or less ostentatiously in their shops and work-rooms throughout the city. Within a circle of three miles radius of the spot you now occupy, one hundred thousand intelligent beings in this Christian city worship no God.

The abstraction, which the Pantheist calls God, is no object of worship. It is not to be loved. If it does good, it could not help it, and did not intend it. It is not to be thanked for benefits. It, the sum of all the intelligence of the universe, cannot be collected from the seven spheres to receive any such acknowledgment. It cannot deviate from its fated course of proceeding; therefore, says the Pantheist, why should I pray? It neither sees his conduct, nor cares for it; and he denies any right to call him to account. It did not create him, does not govern him, will not judge him, cannot punish him. It is no object of love, fear, worship, or obedience. It is no god. He is an Atheist. He believes not in any God.

HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD. He is

* *Politique Positive*, vol. 2, p. 60.

† Emerson.

‡ Carlyle—*Past and Present*.

§ Carlyle—*Life of Sterling*.

distinct from, and supreme over all his works. He now rules, and will hereafter judge all intelligent creatures, and will render to every one according to his works.

1. *Reason declares it.* The world did not make itself. The soul of man did not make itself. The body of man did not make itself. They must have had an intelligent Creator, who is God. God is known by his works to be distinct from them, and superior to them. The work is not the workman. The house is not the builder. The watch is not the watchmaker. The sum of all the works of any worker is not the agent who produced them. Let an architect spend his life in building a city, yet the city is not the builder. The maker is always distinct from and superior to the thing made. You and I, and the universe, are made. Our Maker, then, is distinct from, and superior to us. One plan gives order to the universe; therefore, one mind originated it. The Creator is over all his creatures.

2. *Our consciousness confirms it.* If a blind God could not make a seeing man, a god destitute of the principle of self-consciousness (if such an abuse of language may be tolerated for a moment) could not impart to man the conviction, *I am*,—the ineradicable belief that I am not the world, nor any other person; much less, every body; but that I am a person, possessed of powers of knowing, thinking, liking and disliking, judging, approving of right, and disapproving of wrong, and choosing and willing my conduct. My Maker has at least as much common sense as he has given me. He that teacheth man knowledge, shall he not know?

3. *Our Ignorance and Weakness demand a Governor of the World wiser than ourselves.* The soul of man is not the highest intelligence in the universe. It cannot know the mode of its own operation on the body it inhabits, much less the plan of the world's management. Man may know much about what does not concern him, and about things over which he has no control; but it is the will of God that his pride should feel the curb of ignorance and impotence where his dearest interests are concerned, that so he may be compelled to acknowledge that God is greater than man. He may be able to tell the place of the distant planets a thousand years hence, but he cannot tell where himself shall be next year. He can calculate for years to come the motions of the tides, which he cannot control, but cannot tell how his own pulse shall beat, or whether it shall beat at all, to-morrow. Ever as his knowledge

of the laws by which God governs the world, increases, his conviction of his impotence grows; and he sees and feels that a wiser head and stronger hand than that of any creature, planned and administers them. Ever as he reaches some ultimate truth, such as the mystery of electricity, of light, of life, of gravitation, which he can not explain, and beyond which he can not penetrate, he hears the voice of God therein, demanding him to acknowledge his impotence.

"Where is the way where light dwelleth,

"And as for darkness, what is the place thereof?

"Canst thou bind the sweet influences of the Pleiades,

"Or loose the bands of Orion?

"Canst thou bring forth Mazzaroth in his seasons?

"Or canst thou guide Arcturus, with his sons?

"Knowest thou the ordinances of heaven?

"Canst thou set the dominion thereof in the earth?

"Canst thou lift up thy voice to the clouds,

"That abundance of waters may cover thee?

"Canst thou rend lightnings, that they may go

"And say unto thee, 'Here we are?'"

4. *Our consciences convince us that God is a Moral Governor.*

The distinction between brutes and men is, that man has a sense of the distinction between right and wrong. If we find a tribe of savages, or individuals, who indulge their appetites without rule, and who do wrong without any apparent remorse or shame, we designate them brutes. Even those who in words deny any difference between right and wrong, do in fact admit its existence, by their attempts to justify that opinion. Though weaker, or less regarded in some than in others, every man is conscious of a faculty in himself which sits in judgment on his own conduct, and that of others, approving or condemning it as right or wrong. In all lands, and in all ages, the common sense of mankind has acknowledged the existence and moral authority of conscience, as distinct from and superior to mere intellect. No language of man is destitute of words conveying the ideas of virtue and vice, of goodness and wickedness. When one attempts to deceive you by a wilful lie, you are sensible not only of an intellectual process of reason detecting the error, but of a distinct judgment of disapprobation of the crime. When one, who has received kindness from a benefactor, neglects to make any acknowledgment of it, cherishes

no feelings of gratitude, and insults and abuses the friend who succored him, we are conscious, not merely of the facts, as phenomena to be observed, but of the ingratitude, as a crime to be detested. And we are irresistibly constrained to believe that he who taught us this knowledge of a difference between right and wrong, does himself know such a distinction; and that he who implanted this feeling of approval of right, and condemnation of wrong, in us, does himself approve the right and condemn the wrong. And as we can form no notion of right or wrong unconnected with the idea that approbation of right conduct should be suitably expressed, and that disapprobation of wrong conduct ought also to be suitably expressed—in other words, that right ought to be rewarded, and wrong ought to be punished—so we are constrained to trace such a connection from our minds to the mind of Him who framed them. This conviction is God's law, written in our hearts. When we do wrong, we become conscious of a feeling of remorse in our consciences, as truly as the eye becomes conscious of the darkness. We may blind the eye—we may sear the conscience—that the one shall not see, nor the other feel; but light and darkness, right and wrong, will exist. The awful fact which conscience reveals to us, that we sin against God, that we know the right, and do the wrong, and are conscious of it, and of God's disapprobation of it, is conclusive proof that we are not only distinct from God, but separate from him—that we oppose our wills against his. And every pang of remorse is a premonition of God's judgment, and every sorrow and suffering which the Governor of the world has connected with sin—as the drunkard's loss of character and property, of peace and happiness, the frenzy of his soul, and the destruction of his body—is a type and teaching of the curse which he has denounced against sin.

5. *The World's History is the record of man's crimes, and God's punishments.* Once God swept the human race from earth with a flood of water, because the wickedness of man was great on the earth. Again, he testified his displeasure against the ungodly sinners of Sodom and Gomorrah, by consuming their cities with fire from heaven, and leaving the Dead Sea to roll its solemn waves of warning to all ungodly sinners, to the end of time.

By the ordinary course of his providence, he has ever secured the destruction of ungodly nations. No learning, commerce, arms, territories, or skill, has ever secured a rebellious nation against the

sword of God's justice. Ask the black record of a rebel world's history for an instance. Egypt? Canaan? Nineveh? Babylon? Persia? Greece? Rome? Where are they now? Tyre had ships, colonies, and commerce; Rome an empire on which the sun never set; Greece had philosophy, arts, and liberty secured by a confederation of republics; Spain the treasures of earth's gold and silver, and the possession of half the globe. Did these secure them against the moral government of God?

No! God's law sways the universe—that law which, with the brazen fetters of eternal justice, binds together sin and misery, crime and punishment, and lays the burden on the backs of all ungodly nations, irresistibly forcing them down—down—down the road to ruin. The vain imagination that refuses to glorify God as God, leads to darkness of heart, thence to Atheism, thence to gross idolatry—onward to selfish gratification, violent rapacity, lust of conquest, and luxury, licentiousness, and effeminacy begotten of its spoils; then military tyranny, civil war, servile revolt, anarchy, famine and pestilence, and the sword of less debauched neighbors, Christ's iron scepter, hurl them down from the pinnacle of greatness, to dash them in pieces against each other, in the valley of destruction; and there they lie, wrecks of nations—ruins of empires—naught remaining, save some shivered potsherds of former greatness, to show that once they were, and were the enemies of God.

Oh, America, take warning ere it be too late! God rules the nations. "He that chastiseth the heathen, shall he not correct you?"

A day of retribution, reader, comes to you. Neither your insignificance nor your unbelief shall hide you from his eye, nor can your puny arm shield you from his righteous judgment. His hand shall find out his enemies. Oh, fly from the wrath to come!

NOTICE.

January, 1857.

The American Reform Tract and Book Society is progressing in efforts to spread light and promote action on the great question of Freedom and Slavery. More than twenty Tracts, and a dozen books, have been published. Arrangements are made for increasing this number just as fast as funds are provided.

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G. L. WEED, Cor. Sec. and Treas.

HAVE WE ANY NEED OF THE BIBLE.

RELIGION consists of the knowledge of a number of great facts, and a course of life suitable to them. We have seen three of these: that God created the world; that He governs it; and that He is able to conquer His enemies. There are others of the same sort as needful to be known. Our knowledge of these facts, or our ignorance of them, makes not the slightest difference in the facts themselves. God is, and heaven is, and hell is, and sin leads to it, whether any body believes these things or not. It makes no sort of difference in the beetling cliff and swollen flood that sweeps below it, that the drunken man declares there is no danger, and refusing the proffered lantern, gallops on toward it in the darkness of the night. But when the mangled corpse is washed ashore, every one sees how foolish this man was to be so confident in his ignorance as to refuse the lantern, which would have shown him his danger, and guided him to the bridge where he might have crossed in safety. Some of the facts of religion lie at the evening end of life's journey—the darkness of death's night hides them from mortal eye—living men might guide their steps the better by asking counsel of one who knows the way. If they get along no better by their own counsel in the next world, than most of them do in this, they will have small cause to bless their teacher. Who can tell that ignorance, and wickedness, and wretchedness are not as tightly tied together in the world to come, as we see them here?

Solomon was a knowing man and wise: and better than that in the esteem of most people, he made money, and tells you how to make it and keep it. You will make a hundred dollars by reading his Proverbs and acting on them. They would have saved some of you many a thousand. Of course such a man knew something of the world. He was a wide awake trader. His ships coasted the shores of Asia and Africa, from Madagascar to Japan; and the overland mail caravans, from India and China, drew up in the depots he built for them in the heart of the desert. He knew the well-doing people with whom trade was profitable, and the savages who could only send apes and peacocks. He was a philosopher as well as a trader, and could not help being deeply impressed with *the great fact*, that there was a wide difference among the nations of the

world. Some were enlightened, enterprising, civilized, and flourishing; others were naked savages, living in ignorance, poverty, vice, and starvation, perpetually murdering one another, and dying out off the earth.

Solomon noticed *another great fact*. In his own country, and in Chaldea, Mesopotamia, Egypt, and some others, God had revealed His will to certain persons for the benefit of their neighbors. He did so generally by opening the eyes of these prophets to see future events, and the great facts of the unseen world, and by giving them messages of warning and instruction to the nations. From this mode of revelation, by opening the prophets' eyes to see realities invisible to others, they were called seers, and the revelations they were commissioned to make were called visions; and revelation from God was called in general vision. Solomon was struck with the fact that some nations were thus favored by God, and other nations were not. The questions would naturally arise, Why this difference? What difference does it make, or does it make any difference, whether men have any revelation of God's will or not?

Solomon was led to observe a *third great fact*. The nations which were favored with these revelations were the civilized, enterprising, and comparatively prosperous nations. In proportion to the amount of divine revelation they had, and their obedience to it, they prospered. The nations that had no revelation from God were the idolatrous savages, who were sinking down to the level of brutes, and perishing off the face of the earth. He daguerreotypes these three great facts in the Proverb: "Where there is no vision the people perish; but he that keepeth the law, happy is he."

O, says the Rationalist, the world is wiser now than it was in Solomon's days. He lived in the old mythological period, when men attributed every thing extraordinary to the gods. But the world is too wise now to believe in any supernatural revelation. "The Hebrew and Christian religions like all others have their myths." "The fact is, the pure historic idea was never developed among the Hebrews during the whole of their political existence." "When, therefore, we meet with an account of certain phenomena, or events of which it is expressly stated or implied that they were produced immediately by God himself, (such as divine apparitions, voices from heaven, and the like,) or by human beings possessed of supernatural powers, (miracles, prophecies, etc.,) such an

account is so far to be considered not historical." "Indeed, no just notion of the true nature of history is possible without a perception of the inviolability of the chain of finite causes, and of the impossibility of miracles."* A narrative is to be deemed mythical, 1st, "When it proceeds from an age in which there were no written records, but events were transmitted by tradition; 2d, When it presents as historical, accounts of events which were beyond the reach of experience, as occurrences connected with the spiritual world; or 3d, When it deals in the marvelous, and is couched in symbolical language."† So also De Wette, and Schelling, and Gabler, and a host of others, who pass for biblical expositors, lay it down as an axiom, that all records of supernatural events are mythical, viz.: fables, falsehoods, because miracles are impossible. Of course, from such premises the conclusion is easy. A revelation from God to man is a supernatural event, and supernatural events are impossible; therefore, a revelation from God is impossible. But it would have been much easier, and quite as logical, to have laid down the axiom in plain words at first, that a revelation from God is impossible, as to argue it from such premises; for it is just as easy to say, that a revelation from God is impossible, as to say that miracles are impossible; and as for *proof* of either one or the other, we must just take their word for it.

One cannot help being amazed at the cool impudence with which these men take for granted the very point to be proved, and set aside, as unworthy of serious examination, the most authentic records of history, simply because they do not coincide with their so-called philosophy; and at the credulity with which their followers swallow this arrogant dogmatism, as if it were self-evident truth. Let us look at it for a moment. Other religions have their myths, or fables, therefore, the Hebrew and Christian records are fables, says the Rationalist. Profundity of logic! Counterfeit bank bills are common, therefore none are genuine. "The fact is, the pure historic idea was never developed among the Hebrews," i. e., Moses and the prophets were all liars. That is the fact, you may take my word for it. "Indeed, no just notion of the true nature of history is possible without a perception of the inviolability of the chain of finite causes, and of the impossibility of miracles,"—which translated into plain words is simply this: No man can understand

* Straus' Life of Jesus, 64, 74, 87.

† Bauer's Hebrew Mythology.

history who believes in God Almighty. "A narrative is to be deemed fabulous when it proceeds from an age in which there were no written records," such, for instance, as any account of the creation of the first man—for no event could possibly happen unless there was a scribe there to write it. Or, of the fall of man—we do not know that Adam was able to write, and no man can tell truth unless he writes a history. "A narrative is to be deemed fabulous when it presents as historical, accounts of events which were beyond the reach of experience, as events connected with the spiritual world." Is it not self-evident that you and I have had experience of every thing in the whole universe, and whoever tells us any thing which we have never seen is a liar. "When a narrative deals in the marvelous," such as Xenophon's Retreat of the Ten Thousand, Herodotus' narratives of the battles of Marathon and Thermopylæ, or Gibbon's Decline and Fall of the Roman Empire, dealing as it does in such marvelous accounts as the death of half the inhabitants of the Empire in the reign of Galerius, or any other history of any wonderful occurrence—it is of course a myth. Does not every one know that nothing marvelous ever happened, or if it did, would any historian trouble himself to record a prodigy? "Or, if it is couched in symbolical language," as is every eloquent passage in Thucydides, Robertson, Gibbon, or Guizot, the records of China, and of India, the picture-writing of the Peruvians, and especially the Egyptian hieroglyphics, which were fondly expected to do such good service against the Bible—must be at once rejected, without further examination, as mythological and unworthy of any credit whatever. Thus we are conclusively rid for ever of the Bible, for sure enough it is couched in symbolical language. Blessed deliverance to the world! But then, alas! this great deliverance is accompanied with several little inconveniences. All poetry, three-fourths of the world's history, and the largest part of its philosophy, is couched in symbolical language, and especially the whole of the science of metaphysics, from which these very learned writers have deduced such edifying conclusions, is, from the beginning to the end, nothing but a symbolical application of the terms which describe material objects, to the phenomena of mind. Alas! we must for ever relinquish "the absolute," and "the infinite," and "the conditioned," with all their "affinities and potencies," up to "the higher unity," and "the rhythm of universal existence," and all the rest of those perspicuous German hiero-

glyphies, whether entombed in their native pyramids for the amazement of succeeding generations, by Fichte, Schelling, or Hegel, or "worshipping in the great cathedral of the immensities," "with their heads uplifted into infinite space," or "lying on the plane of their own consciousness," in the writings of Carlyle, Emerson, and Parker. They are myths, the whole of them, for they "are couched in symbolical language,"—and Bauer, De Wette, and Strauss have pronounced every thing couched in symbolical language to be mythical. Let us henceforth deliver our minds from all anxiety about history, philosophy, or religion, and stick to the price current and the multiplication table, the only accounts that are not "couched in symbolical language."

Such is the sort of trash which passes for profound philosophy when once it is made unintelligible, and such are the canons of interpretation with which men calling themselves philosophers and Christians sit down to investigate the claims of the Bible as a revelation from God. If they would speak out their true sentiments, they would say, "There cannot be any revelation from God, because there is no God." But they could not call themselves professors of Christian colleges, and pastors of Congregational churches, and reap the emoluments of such situations, if they would honestly avow their Atheism. Besides the world would see too plainly the drift of their teaching; therefore it is cloaked under a profession of belief in God, the Creator, who however is to be carefully prevented from ever showing himself again in the world he has made.

No proof is attempted for the declaration that miracles are impossible. Yet, surely, if it implies a contradiction to say so, that contradiction could be shown. That it is not self-evident is shown by the general belief of mankind that miracles have occurred. No man who believes in a supernatural being, can deny the possibility of supernatural actings. The creation of the world is the most stupendous of all miracles, utterly beyond the power of any finite causes, and entirely beyond the reach of our experience, yet these men admit that this miracle occurred. Supernatural events then are not impossible, nor unprecedented.

The vain notion that God, having created the world at first, left it for ever after to the operation of natural laws, is conclusively demolished by the discoveries of geology. These discoveries establish the fact recorded in Scripture, that in bringing the world into

its present form there were several distinct and successive interpositions of supernatural power, in the distinct and successive creations of different species of vegetable and animal life. In former periods the earth was so warm that the present races of men and animals could not have lived on it, and the plants and animals of that age could not live now. These very men are profuse in proving that the earth existed for ages before *man* made his appearance upon it. This being the case, we are compelled to acknowledge the creating power of a God above the laws of nature, for there is no law of nature which can either create a new species of plants or animals—nor yet change one kind into another—make an oak into a larch, or an ox into a sheep, or a goose into a turkey, or a megatherium into an elephant—much less into a man. Some men have dreamed of such changes as these, but no instance of such a change has ever been alleged in proof of the notion. The most distinguished anatomists and geologists are fully agreed that no such change of one animal into another ever took place; much less that any animal ever was changed into a man. Lyell says at the conclusion of four chapters devoted to an investigation of the subject: "From the above considerations it appears that species have a real existence in nature, and that each was endowed at the time of its creation, with the attributes and organization by which it is now distinguished."* Cuvier, from his comprehensive survey of the fossils of former periods, establishes the fact, "that the species now living are not mere varieties of the species which are lost." And Agassiz says, "I have the conviction that species have been created successively, at distinct intervals."† Revelations of God's special interpositions in the affairs of this world are thus written by his own finger in the fossils and coal, and engraved on the everlasting granite of the earth's foundation stones. Dumb beasts and dead reptiles start forward to give their irrefutable testimony to the repeated supernatural acts of their Creator in this world which he had made. Every distinct species of plants and animals is proof of a distinct supernatural overruling of the present laws of nature. The experience of man is not the limit of knowledge. His own existence is a proof that the chain of finite causes is not inviolable. Geology sweeps away the very foundations of scepticism, by demon-

* Elements of Geology, page 611, 9th edition.

† See Pearson on Infidelity, page 93, 40th edition.

strating that certain phenomena produced immediately by God himself—the phenomena of the creation of life—have occurred repeatedly in the history of our globe. Revelation is not impossible because supernatural. The world is just as full of supernatural works as of natural. Nor is it incredible because it records miracles. The miracles recorded in the coal measures are as astonishing as any recorded in the Bible.

The Spiritualist next advances to assure us, that any external revelation from God to man is *useless*, because man is wise enough without it. The vulgar exposition of this sentiment is familiar to every reader. "You need not begin to preach Bible to me. I know my duty well enough without the Bible." The more educated attempt to reason the matter after this fashion: "Miraculous phenomena will never prove the goodness and veracity of God, if we do not know these qualities in him without a miracle."* We may remark in passing, that there are some other attributes of God besides goodness and veracity—holiness and justice for instance, which are proved by miracles. "Can thunder from the thirty-two azimuths, repeated daily for centuries, make God's laws more god-like to me? Brother, no. Perhaps I am grown to be a man now, and do not need the thunder and the terror any longer. Perhaps I am above being frightened. Perhaps it is not fear but reverence that shall now lead me! Revelation! Inspirations! And thy own god-created soul, dost thou not call that a revelation?"† It is manifest however, that if Mr. Carlyle needs not the Sinai thunder to assure him that the law given on Sinai was from God, there were then, and are now many who do, and some of his own sect who doubt in spite of it. If he is above the weakness of fearing God, all the world is not so.

The claims of a divine teacher are as unceremoniously rejected as those of a divine revelation. "If it depends on Jesus it is not eternally true, and if it is not eternally true it is no truth at all," says Parker. As if eternally true and sufficiently known were just the same thing; or as if because vaccination would always have prevented the small-pox, the world is under no obligation to Jenner for informing us of the fact. In the same strain Emerson despises instruction: "It is not instruction but provocation that I can receive from another soul. What he announces, I must find

* Newman's Phases of Faith, 167.

† Carlyle's Past and Present, 307.

true in me, or wholly reject; and on his word, or as his second, be he who he may, I can accept nothing." Again says Parker, "Christianity is dependent on no outside authority. We verify its eternal truth in our soul."* His aim is "to separate religion from whatever is finite—church, book, person—and let it rest on its absolute truth."† "It bows to no idols, neither the church, nor the Bible, nor yet Jesus, but God only: its Redeemer is within: its salvation within: its heaven and its oracle of God."‡ The whole strain of this school of writers and their disciples is one of depreciation of external revelation, and of exaltation of the inner light which every man is supposed to carry within him. Religion is "no Morison's pill from without," but a "clearing of the inner light," a "re-awakening of our own selves from within."§ So Mr. Newman|| abundantly argues that an authoritative book revelation of moral and spiritual truth is impossible—that God reveals himself within us and not without us—and that a revelation of all moral and religious truth necessary for us to know is to be obtained by *insight* or gazing into the depths of our own consciousness. The sum of the whole business is, that neither God or man can reveal any religious truth to our minds, or as Parker felicitously expresses it, "on his word, or as his second, be he who he may, I can accept nothing."

Now, we are tempted to ask, who are these wonderful prodigies, so incapable of receiving instruction from any body? And to our amazement we learn, that some forty odd years ago they made their appearance among mankind as little squalling babies, without insight enough to know their own names, or where they came from, and were actually dependent on an external revelation, from their nurses, for sense enough to find their mothers' breasts. And as they grew a little larger, they obtained the power of speaking articulate sounds by external revelation: hearing and imitating the sounds made by others. Further, upon a memorable day, they had a "book revelation" made to them, in the shape of a penny primer, and were initiated into the mysteries of A, B, C, by "the instructions of another, be he who he may." There was absolutely not the least "insight," or "spiritual faculty," or "self-consciousness," in one of them, by which they then could, or ever to this hour did "find true within them" any sort of necessary connection

* Discourse on Religion, page 200.

† Carlyle's Past and Present, 312.

‡ Ib. page 37.

§ The Soul Passive, page 342.

|| Ib. page 359.

between the signs, c, a, t,—d, o, g,—and the sounds *cat*, *dog*, or any other sounds represented by any other letters of the alphabet. Faith in the word of their teachers is absolutely the sole foundation and only source of their ability to read and write. On “the word of another, and as his second, be he who he may,” every one of them has accepted every intelligible word he speaks or writes.

And this is not half of their indebtedness to external revelation. For they will not deny that a Feejee cannibal has just the same “insight,” “spiritual faculty,” “mighty and transcendent soul,” “self-consciousness,” or any other name by which they may dignify our common humanity, which they themselves possess. How does it happen, then, that these writers, and all the rest of our Spiritualists, are not assembled around the cannibal’s oven, smearing their faces with the blood, and feasting themselves on the limbs of women and children? The inner nature of the cannibal and the spiritualist is the same: whence comes the difference of character and conduct? And the inner light, too, is the same; for they assure us that “inspiration, like God’s omnipresence, is coextensive with the race.” Is it not, after all, mere external revelation, in the shape of education—aye, and moral and religious teaching—that makes the whole difference between the civilized American and his inspired Feejee brother?

These gentlemen not only acknowledge, but try to repay their obligations to external revelation. As it is impossible for God to give the world a book revelation of moral and religious truth, they modestly propose to come to his assistance, it being quite possible for some men to do what it is impossible for God. Accordingly, we have a book revelation of moral and religious truth, from one, in his treatise on *The Soul*, an “external revelation” from another, in his *Discourse concerning religion*, a “Morrison’s pill from the outside,” from a third, in his *Past and Present*, and “announcements” from a fourth, which assuredly the great mass of mankind never “found true within them,” else his orations and publications had not been needed to convert them. It is to be understood, then, that an “external revelation,” or a “book revelation” of spiritual truth is impossible, only when it comes from God, but that these gentlemen have proved it quite possible for themselves to deliver one.

In so doing they have undoubtedly attempted to meet the wishes

of the greater part of mankind, who have in all lands and in all ages longed for some outward revelation from God, and testified their desire by running after all sorts of omens, auguries, and oracles, consulting witches, and treasuring Sibylline leaves, employing writing mediums, and listening to spirit rappers. The "inspiration which is limited to no sect, age, or nation—which is wide as the world, and common as God,"* has never produced a nation of Spiritualists: a fact very unaccountable, if Spiritualism be true, and one which might well lead these writers to acknowledge at least one kind of total depravity, namely, that inspired men should love the darkness of external revelations, and even of book revelations, and read Bibles, and Korans, and Vedas, and "Discourses concerning religion," and "Phases of Faith," while yet "every thing that is of use to man, lies in the plane of our own consciousness."† Surely, such a universal craving after an external revelation testifies to a felt necessity for it, and renders it probable, or at least desirable, that God would supply the deficiency. Is the religious appetite the only one for which God has provided no supply?

But we are instructed, that, "as we have bodily senses to lay hold on matter, and supply bodily wants, through which we obtain naturally all needed material things, so we have spiritual faculties to lay hold on God, and supply spiritual wants: through them we obtain all needed spiritual things." That we have both bodily senses and spiritual faculties, is doubtless true; but whether either the one or the other obtain all needed things, is somewhat doubtful. I cannot tell how it is with mankind in Boston, for I am not there; and this being a matter in which religious truth is concerned, Mr. Emerson will not allow me to receive instruction about it from any other soul; but I see from my window a poor widow, with five children, who has bodily senses to lay hold on matter, and supply bodily wants; yet in my opinion she has not obtained naturally all needed material things; and if there be a truth which lies emphatically in the plane of her own consciousness, it is, that she is in great need of a cord of wood, and a barrel of flour, for her starving children. I know, also, a man, to whom God gave bodily senses to lay hold on matter, and supply bodily wants, who, by his drunkenness, has destroyed these bodily

* Parker's Discourse, 171.

† Ibid, 83.

senses, and brought his family to utter destitution of all needed material things. From one cause or another, I find multitudes here in poverty and destitution, notwithstanding they have bodily senses. It is reported, also, that there is a poor house in Boston, and poverty in Ireland, and starvation in Madeira, and famine in the inundated provinces of France, and misery and destitution in London; which, if true, completely overturns this beautiful theory. For, if, notwithstanding the possession of bodily senses, men do starve in this world for want of needful food and clothing, it is very possible that they may have spiritual faculties also, and yet not obtain through them all needed spiritual things. The second part of the theory is as baseless as the first. All men have spiritual faculties, and have not by them obtained all needed spiritual things. They have not in their own opinion, and surely they are competent judges of "what lies wholly in the plane of their own consciousness."

In proof of the fact that mankind have not, in their own opinion, obtained all needed spiritual things by the use of their spiritual faculties, without the aid of external revelation, we appeal to all the religions of mankind, Heathen, Mahomedan, and Christian. Every one of these appeals to revelations from God. Every law-giver of note professed to have communication with heaven, Zoroaster, Minos, Pythagoras, Solon, Lycurgus, Numa, Mahomed, down to the chief of the present revolution in China. "Whatever becomes of the real truth of these relations," says Strabo of those before his day, "*it is certain that men did believe and think them true.*" If mankind had found the supply of all their spiritual wants within themselves, would they have clung in this way to the pretence of external revelations? Is not the abundance of quack doctors conclusive proof of the existence of disease and the need of physicians?

Not only was the need of an external revelation of some sort acknowledged by all mankind, but the insufficiency of the pretended oracles which they enjoyed was deplored by the wisest part of them. We never find men amidst the dim moonlight of tradition and the light of nature, vaunting the sufficiency of their inward light; it is only amidst the full blaze of noon-day Christianity, that philosophers can stand up and declare that they have no need of God's teaching. Had such men lived in Athens of old, they would have found men possessed of spiritual faculties, and those of

no mean order, engaged in erecting an altar with this inscription, "*To the Unknown God.*" One of the wisest of the heathen (Socrates) acknowledged that he could attain to no certainty respecting religious truth or moral duty, in these memorable words, "We must of necessity wait, till some one from Him who careth for us, shall come and instruct us how we ought to behave towards God and toward man." The chief of the Academy, whose philosophy concerning the eternity of matter occupies a conspicuous place in the creed of American heathens, had no such confidence in the sufficiency of his own powers of discovering religious truth. "We cannot know of ourselves what petition will be pleasing to God, or what worship we should pay to him; but it is necessary that a lawgiver should be sent from heaven to instruct us." "Oh how greatly do I long to see that man!" He further declares that "*this lawgiver must be more than man, that he may teach us the things man can not know by his own nature.*"* Whether this want of a revelation from God, was real or merely imaginary, will appear by a brief review of the opinions and practices of those who never enjoyed, and of those who reject the light of God's revelation.

They knew not God. If there is any article of religion fundamental and indispensable to its very existence, it is the knowledge of God. It is admitted by Spiritualists that the spiritual faculties are designed to lay hold on God. It has been proved in the two former tracts of this series, and will be admitted by all but Atheists, that God is an intelligent being. And further it has been proved that God is not every thing and every body, but distinct from and supreme over all his works. Besides, in this country at least, there will not be much difference of opinion as to the propriety of a rational being adoring a brute, or a log of wood, or a lump of stone. It will be allowed that such stupidity shows both ignorance and folly. Now let us enquire into the knowledge of God possessed by the people who have no vision.

The Chaldeans, the most ancient people of whom we have any account, and who had among them the immediate descendants of Noah, and whatever traditions of Noah's prophecies they preserved, were probably the best instructed of the heathen. Yet we find that they gave up the worship of God, adored the sun, and moon, and stars of heaven, and in process of time degenerated still fur-

* Plato. Republic. Books IV and VI., and Alcibiades II.

ther, and worshiped dumb idols. From this rock we were hewn; the common names of the days of the week, and especially of the first day of the week, will for ever keep up a testimony to the necessity of that revelation which delivered our forefathers and us from burning our children upon the devil's altars on Sun-days.

The Egyptians were reputed the most learned of mankind, and Egypt was considered the cradle of the arts and sciences. In her existing monuments, hieroglyphic inscriptions, and tomb paintings, we have presented to us the materials for forming a more correct opinion of the religion and life of the Egyptians, than of any other ancient people; and the investigation of these monuments is still adding to our information. Infidel writers and lecturers have not hesitated to allege that Moses merely taught the Israelites the religion of Egypt; and some have had the hardihood to allege that the ten commandments are found written on the pyramids, as an argument against the necessity of a revelation. If the statement were true, it would by no means prove the conclusion. Egypt was favored with divine revelations to several of her kings, and enjoyed occasional visits from, or the permanent teachings of such prophets as Abraham, Jacob, Joseph, and Moses, for four hundred years—a fact quite sufficient to account for her superiority to other heathen nations, as well as for the existence of some traces of true religion on her monuments. But the alleged fact is a falsehood. Some good moral precepts are found on the Egyptian monuments, but the ten commandments are not there. It may be charitably supposed that those who allege the contrary never learned the ten commandments, or have forgotten them, else they would have remembered that the first commandment is, "Thou shalt have no other gods before me;" and that the second is, "Thou shalt not make unto thee any graven image," etc., and would have paused before alleging that these commands were engraved upon the very temples of idols, and by the priests of the birds and beasts and creeping things which they adored. It is very doubtful if they believed in the existence of one supreme God, as most of the heathen did; but if they did, "they did not under any form, symbol, or hieroglyphic, represent the idea of the unity of God," as is fully proved by Wilkinson.* On the contrary, the monuments confirm the satirical sketch of the poet,† as to the "monsters mad Egypt

* *Manners and Customs of Ancient Egyptians*, 2d series, vol. II., page 176, et passim.

† Juvenal, Satire XV.

worshiped: here a sea-fish, there a river-fish; whole towns adore a dog. This place fears an ibis saturated with serpents; that adores a crocodile. It is a sin to violate a leek or onion, or break them with a bite.* Cruel wars were waged between different towns, as Plutarch tells us, because the people of Cynopolis would eat a fish held sacred by the citizens of Latopolis. Bulls, and dogs, and cats, and rats, and reptiles, and dung beetles, were devoutly adored by the learned Egyptians. A Roman soldier, who had accidentally killed one of their gods, a cat, was put to death for sacrilege.* Whenever a dog died, every person in the house went into mourning, and fasted till night. So low had the "great, the mighty and transcendent soul," been degraded, that there is a picture extant of one of the kings of Egypt worshiping his own coffin! Such is man's knowledge of God without a revelation from Him.

The Greeks, from their early intercourse with Egypt, borrowed from them most of their religion; but by later connections with the Hebrews about the time of Aristotle and Alexander, they gathered a few grains of truth to throw into the heap of error. After the translation of the Scriptures into Greek, in the reign of Ptolemy Philadelphus, any of their philosophers who desired, might easily have learned the knowledge of the true God. But before this period we find little or no sense or truth in their religion. And the same remarks will apply to the Romans. Their gods were as detestable as they were numerous. Hesiod tells us they had thirty thousand. Temples were erected to all the passions, fears, diseases, to which humanity is subject. Their supreme god Jupiter was an adulterer, Mars a murderer, Mercury a thief, Bacchus a drunkard, Venus a harlot, and they attributed other crimes to their gods too horrible to be mentioned. Such gods were worshiped with appropriate ceremonies, of lust, drunkenness, and bloodshed. Their most sacred mysteries, carried on under the patronage of these licentious deities, were so abominable and infamous, that it was found necessary for the preservation of any remnant of good order, to prohibit them.

It may be supposed that the human race is grown wiser now than in the days of Socrates and Cicero, and that such abominations are no longer possible. Turn your eyes, then, to India, and behold one hundred and fifty millions of rational beings, possessed

* Diodorus Siculus, Book 1.

of "spiritual faculties," "insight," and "the religious sentiment," worshipping three hundred and thirty millions of gods, in the forms of hills and trees, and rivers, and rocks, elephants, tigers, monkeys and rats, crocodiles, serpents, beetles and ants, and monsters like to nothing in heaven or earth, or under the earth. Take one specimen of all. There is "the lord of the world," Juggernath. "When you think of the monster block of the idol, with its frightfully grim and distorted visage, so justly styled the Moloch of the East, sitting enthroned amid thousands of massive sculptures, the representative emblems of that cruelty and vice which constitute the very essence of his worship; when you think of the countless multitudes that annually congregate there, from all parts of India, many of them measuring the whole distance of their weary pilgrimage with their own bodies; when you think of the merit-earning assiduities constantly practised by crowds of devotees and religious mendicants, around the holy city: some remaining all day with their head on the ground, and their feet in the air; others with their bodies entirely covered with earth; some cramming their eyes with mud, and their mouths with straw, while others lie extended in a puddle of water; here one man lying with his foot tied to his neck, another with a pot of fire on his breast, a third enveloped in a network of ropes;—when, besides these self-inflicted torments, you think of the frightful amount of involuntary suffering and wretchedness arising from the exhaustion of toilsome pilgrimages, the cravings of famine, and the scourgings of pestilence;—when you think of the day of the high festival—how the horrid king is dragged forth from his temple, and mounted on his lofty car, in the presence of hundreds of thousands, that cause the very earth to shake with shouts of 'Victory to Juggernath, our Lord;'—how the officiating high priest, stationed in front of the elevated idol, commences the public service by a loathsome pantomimic exhibition, accompanied with the utterance of filthy, blasphemous songs, to which the vast multitude at intervals respond, not in the strains of tuneful melody, but in loud yells of approbation, united with a kind of hissing applause;—when you think of the carnage that ensues, in the name of sacred offering—how, as the ponderous machine rolls on, grating harsh thunder, one and another of the more enthusiastic devotees throw themselves beneath the wheels, and are instantly crushed to pieces, the infatu-

ated victims of hellish superstition;—when you think of the numerous Golgothas that bestud the neighboring plain, where the dogs, jackals and vultures seem to live on human prey; and of those bleak and barren sands that are for ever whitened with the skulls and bones of deluded pilgrims which lie bleaching in the sun,”*—you will be able to see an awful force of meaning in the words of our text, and to realize more fully the necessity of a revelation from God, for the very preservation of animal life to man. Literally, where there is no vision the people *perish*. Man doth not live by bread only, but by every word which proceedeth from the mouth of God.

Take one other illustration of ignorance of God in the minds of those who close their eyes against the light of revelation—the heathen of Europe and America, possessing that inspiration which is wide as the world, looking abroad upon all the glorious works of the great Creator, and declaring there is no God. On the other hand, we have men, possessed of this same inspiration, deifying every thing, and outrunning even the Hindoos in the multitude of their divinities, declaring that every stick, and stone, and serpent, and snail that crawls on the earth is God, and making professions of holding spiritual communings with them all. To crown the monument of folly, the chief of the Positive Philosophy comes forth with a revelation from his spiritual faculties, in which by way of improving on the proverb “both are best,” and of being sure of the truth, he unites Atheism, and Pantheism, and Idolatry—teaches his child to worship idols, the youth to believe in one God, and himself and other full-grown men to adore the “resultant of all the forces capable of voluntarily contributing to the perfectioning of the universe, *not forgetting his worthy friends, the animals.*” To such darkness are men justly condemned who shut their eyes against the light of God’s revelation. Where there is no vision the people perish intellectually. He who turns away his ears from the truth, must be turned unto fables. “Hear ye and give ear, be not proud, for the Lord hath spoken. Give glory to the Lord your God before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness.”

* Duff’s India, p. 222.

Without a revelation from God, the mind of man can attain to no certainty regarding the most important of all his interests, the destiny of his immortal soul. He knows well—for every sickness, and sorrow, and calamity declares it, and quick returning troubles will not allow him to forget—that the Ruler of the world is offended with him; and conscience tells him why. The sense of guilt is common to the human race. This is, indeed, “the inspiration which knows no sect, no country, no religion, no age; which is as wide as humanity.” Reason asks herself, Will God be always thus angry with me? Shall I ever feel these pangs of remorse for my sins? Will misery follow me for ever, as I see and feel that it does here? Or shall my soul exist under God’s frowns, or perish under his just sentence, even as my body perishes? Does the grave hide for ever all that I loved? Have they ceased to be? Shall we ever meet again? Or must I say, “Farewell, farewell! An eternal farewell!” And in a few days myself also cease to be? The only answer reason gives, is—solemn silence.

The wisest of men could not tell. Who has not dropped a tear over the dying words of Socrates, “I am going out of the world, and you are to continue in it, but which of us has the better part is a secret to every one but God.” Cicero contended for the immortality of the soul against the multitudes of philosophers who denied it in his day; yet, after recounting their various opinions, he is obliged to say, “Which of these is true, God alone knows; and which is most probable, a very great question.”* And Seneca, on a review of this subject, says: “Immortality, however desirable, was rather promised than proved by these great men.” †

The multitude had but two ideas on the subject. Either their ghosts should wander eternally in the land of shadows, or else they would pass into a succession of other bodies, of animals or men. From the nakedness and desolation of unclothed spirit, and the possibility which this notion held out of some close contact with a holy and just judge, the soul shrank back to the hope of the metempsychosis, and hoped rather to dwell in the body of a brute, than be utterly unclothed and mingle with spirits. This is the delusion cherished by the people of India and many other lands to this day. How unsatisfactory to the dying sinner this

* Tusc. Quest., lib. 1.

† Seneca, Ep. 102.

uncertainty. "Tell me," said a wealthy Hindoo, who had given all his wealth to the Brahmins who surrounded his dying bed, that they might obtain pardon for his sins, "Tell me what will become of my soul when I die?" "Your soul will go into the body of a holy cow." "And after that?" "It will pass into the body of the divine peacock." "And after that?" "It will pass into a flower." "Tell me, oh! tell me," cried the dying man, "where will it go last of all?" Where will it go last of all? Aye, that is the question reason can not answer.

The rejectors of the Bible here, are as uncertain on this all-important subject, as the heathen of India. They have every variety of oracles, and conjectures, and suppositions about the other world; but for their guesses they offer no proof. When they give us their oracles as if they were known truths, we are compelled to ask, How do you know? The only thing in which they are agreed among themselves, is in denying the resurrection of the body—a point which they gathered from their heathen classics. A poor, empty, naked, shivering, table-rapping spirit, obliged to fly over the world at the sigh of any silly sewing girl, or the bidding of some brazen-faced strumpet, is all that ever shall exist of Washington or Newton, in the scheme of one class of Bible rejectors. To obtain rest from such a doom, others fly to the eternal tomb, and inform us that the soul is simply an acting of the brain, and when the brain ceases to act, the soul ceases also. Let us eat and drink, for to-morrow we die. But even this hog philosophy is reasonable, compared with the dogma of the large majority, that a man may blaspheme, swear, lie, steal, murder, and commit adultery, and go straight to heaven—that "many a swarthy Indian who bowed down to wood and stone—many a grim-faced Calmuck who worshiped the great god of storms—many a Grecian peasant who did homage to Phœbus Apollo when the sun rose or went down—many a savage, his hands smeared all over with human sacrifice—shall sit down with Moses and Jesus in the kingdom of God."* To such wild unreason does the mind of man descend when it rejects the Bible.

Life and immortality are brought to light by the Gospel. Where there is no vision, hope perishes. The only plausible creed for him

* Parker's Discourse, 63.

who rejects it, is the eternal tomb, and the heart-chilling inscription: "Death is an eternal sleep!"

Without a revelation from God, men are as ignorant how to live, as how to die. They have no rule of life having either truth or authority to direct them. Our Anglo Saxon-ancestors, of the purity of whose blood we are so proud, trusted to their magical incantations for the cure of diseases, for the success of their tillage, for the discovery of lost property, for uncharming cattle and the prevention of casualties. One day was useful for all things; another, though good to tame animals, was baleful to sow seed. One day was favorable to the commencement of business, another to let blood, and others wore a forbidding aspect to these and other things. On this day they were to buy, on a second to sell, on a third to hunt, on a fourth to do nothing. If a child was born on such a day, it would live; if on another, its life would be sickly; if on another, it would perish early.* Their descendants who reject the Bible are fully as superstitious. Astrologers, and Mediums, and Clairvoyants, in multitudes, find a profitable trade among them; and one prominent anti-Bible lecturer will cure you of any disease you have, if you will only enclose, in a letter, a lock of hair from the right temple, and—a—Five Dollar Bill.

The precepts of even the wisest men, and the laws of the best regulated states, commanded or approved of vice. In Babylon prostitution was compulsory on every female. The Carthaginian law required human sacrifices. When Agathoclas besieged Carthage, two hundred children, of the most noble families, were murdered by the command of the senate, and three hundred citizens voluntarily sacrificed themselves to Saturn.† The laws of Sparta required theft, and the murder of unhealthy children. Those of ancient Rome allowed parents the power of killing their children, if they pleased. At Athens, the capital of heathen literature and philosophy, it was enacted "that infants which appeared to be maimed should be either killed or exposed."‡

Plato, dissatisfied with the constitution, made a scheme of one much better, which he has left us in his Republic. In this great advance of society, this heathen millennium, we find that there was

* Turner's Anglo Saxons, b. vii, chap. 13.

† Aristotle, Polit. lib. vii, chap. 17.

‡ Diodorus Siculus, b. xx, chap. 14.

to be a community of women and of property, just as among our modern heathens. Women's rights were to be maintained by having the women trained to war. Children were still to be murdered, if convenience called for it. And the young children were to be led to battle at a safe distance, "that the young whelps might early scent carnage, and be inured to slaughter."

The teachings of all these philosophers were immoral. He may lie, says Plato, who knows how to do it. Pride and the love of popular applause were esteemed the best motives to virtue. Profane swearing was commanded by the example of all their best writers and moralists. Oaths are frequent in the writings of Plato and Seneca. The gratification of the sensual appetites was openly taught. Anstippus taught that a wise man might steal and commit adultery, when he could. Unnatural crimes were vindicated. The last dread crime—suicide—was pleaded for by Cicero and Seneca as the mark of a hero, and Demosthenes, Cato, Brutus, and Cassius, carried the means of self-destruction about them, that they might not fall alive into the hands of their enemies.

The lives of these wisest of the heathen corresponded to their teachings, so far at least as vice was concerned. The most notorious vices, and even unnatural crimes, were practiced by them. The reader of the classics does not need to be reminded that such vices are lauded in the poems of Ovid, and Horace, and Virgil; that the poets were rewarded and honored for songs which would not be tolerated for a moment in the vilest theater of New York. What, then, must the lives of the vulgar have been? In the very height of Roman civilization, Trajan caused ten thousand men to hew each other to pieces for the amusement of the Roman people; and noble ladies feasted their eyes on the spectacle. In the Augustan age, when the invincible armies of Rome gave law to half the world, fathers were in the habit of mutilating their sons rather than see them subjected to the slavery and terrible despotism of their officers. What, then, must the state of the people of the vanquished countries have been? Whole provinces were frequently given over to fire and sword by generals, not reputed inhuman; and such was the progress of war and anarchy, and their never-failing accompaniments, famine and pestilence, that in the reign of Gallienus, large cities were left utterly desolate, the public roads became unsafe from immense packs of wolves, *and it was computed that one-half of the human race perished.* This was just before the

toleration of Christianity. God would allow the wisest and bravest of mankind to try the experiment of neglecting his gospel and living without his revelation, until all mankind might be convinced that such a course is suicidal to nations. "Where there is no vision, the people perish."

A brief reference to the codes of morals which the opposers of the Bible would substitute for it in Christian lands, shall conclude our proof of the necessity of such a revelation of God's law to man, as shall guide his life to peace and happiness.

The family is the basis of the commonwealth. Destroy family confidence and family government, and you destroy society, subvert civil government, and bring destruction on the human race. Mankind are so generally agreed on this subject, that adultery, even among heathens, is regarded and punished as a crime. The whole school of infidel writers and anti-Bible lecturers, male and female, apologize for, and vindicate this crime. Lord Herbert, the first of the English Deists, taught that the indulgence of lust and anger is no more to be blamed than the thirst occasioned by the dropsy, or the drowsiness produced by lethargy. Mr. Hobbes asserted that every man has a right to all things, and may lawfully get them if he can. Bolingbroke taught that man is merely a superior animal, which is just the modern development theory, and that his chief end is to gratify the appetites and inclinations of the flesh. Hume, whose argument against miracles is so frequently in the mouths of American Infidels, taught that adultery must be practiced, if men would obtain all the advantages of life, and that if practiced frequently, it would by degrees come to be thought no crime at all—a prediction as true as holy writ, the fulfilment of which hundreds of the citizens of Cincinnati can attest, who have heard a lecturer publicly denounce the Bible as an immoral book, and in the same address declare that if a woman was married to a man, in her opinion of inferior development, it was her duty to leave him and live with another. This duty is by no means neglected, as the numerous divorces, spiritual marriages, separations, and elopements among this class of persons, testify. Voltaire held that it was not agreeable to policy to regard it as a vice in a moral sense. Rousseau, a liar, a thief, and a debauched profligate, according to his own printed "Confessions," held the same high opinion of the inner light as our American Spiritualists. "I have only to consult myself," said he, "concerning what I do. *Am*

*that I feel to be right, is right."** In fact, the purport of this inner light doctrine, is exactly as Rousseau expressed it, and amounts simply to this, *Do what you like.*

On this lawless principle these men acted. Take, for example, the chief saint on the calendar of American Infidelity, whose birthday is annually celebrated by a high festival in this city, and in whose honor hundreds of men, who would like to be reputed decent citizens, parade our streets in solemn procession—Thomas Paine—the author of "*The Age of Reason*," as his character is depicted by one who was his helper in the work of blaspheming God and seducing men, and whose testimony, therefore, in the eyes of an infidel, is unimpeachable—William Carver.

"MR. THOMAS PAINE: I received your letter, dated the 25 ult., in answer to mine, dated November 21, and after minutely examining its contents, I found that you had taken to the pitiful subterfuge of *lying* for your defence. You say that you paid me four dollars per week for your board and lodging, during the time you were with me, prior to the first of June last; which was the day that I went up, by your order, to bring you to York, from New Rochelle. It is fortunate for me that I have a living evidence that saw you give me five guineas, and no more, in my shop, at your departure at that time; but you said you would have given me more, but that you had no more with you at present. You say, also, that you found your own liquors during the time you boarded with me; but you should have said, 'I found only a small part of the liquor I drank during my stay with you; this part I purchased of John Fellows, which was a demi-john of brandy, containing four gallons, and this did not serve you three weeks.' This can be proved, and I mean not to say any thing I cannot prove, for I hold truth as a precious jewel. It is a well known fact that you drank one quart of brandy per day, at my expense, during the different times you boarded with me; the demi-john above mentioned excepted, and the last fourteen weeks you were sick. Is not this a supply of liquor for dinner and supper." * * * * "I have often wondered that a French woman and three children should leave France and all their connections, to follow Thomas Paine to America. Suppose I were to go to my native country, England, and take another man's wife and three children of his, and leave my wife and children in this country. What would be the natural conclusion in the minds of the people, but that there was some criminal connection between the woman and myself?" †

Such is the morality of those who denounce the Bible as an im-

* Horne's Introduction to the Scriptures, Vol. I, p. 25.

† Printed repeatedly in the New York newspapers, and given entire in the Report of the discussion between Dr. Berg and Mr. Barker. W. S. Young, Philadelphia, 1854.

moral book, and blaspheme the God of the Bible as too unholy to be revered or adored! "But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit." In the Free Love Institute about to be established in our vicinity, we shall have the full development of these filthy principles and practices.

Let fathers and husbands look to this matter. Especially let ungodly men set to work and devise some law of man capable of binding those who renounce the law of God, and with it all human authority. For there can be no law of man, unless there is a revealed law of God. "What right," says the Pantheist, the Fourierist, the Spiritualist, the Atheist, "what right have you to command me? Right and wrong are only matters of feeling, and your feelings are no rule to me. The will of the majority is only the law of might, and if I can evade it, or overcome it, my will is as good as theirs. Oaths are only an idle superstition—there is no judge, no judgment, no punishment for the false swearer." Take away the moral sanction of law, and the sacredness of oaths, and what basis have you left for any government, save the point of the bayonet? Take away the revealed law of God, and you leave not a vestige of any authority to any human law. "We hold these truths to be self-evident," said the immortal framers of the basis of the American Confederation, "that all men are created equal; that they are *endowed by their Creator* with certain unalienable rights." It was well said. The Rights of God, are the only basis of the Rights of Man.

Once in modern times, the rejectors of the Bible had opportunity to try the experiment of ruling a people on a large scale, and giving the world a specimen of an infidel republic. You have heard one of them here express his admiration of that government, and declare his intention to present a public vindication of it. Of course, as soon as practicable, that which they admire they will imitate, and the scenes of Paris and Lyons will be re-enacted in Louisville and Cincinnati. Our Bibles will be collected and burned on a dung heap. Death will be declared an eternal sleep. God will be declared a fiction. Religious worship will be renounced; the Sabbath abolished; and a prostitute, crowned with garlands, will receive the adorations of the Mayors and Council-

men of Cincinnati and Newport. The reign of terror will commence. The guillotine shall take its place on the Fifth Street Market place. Proscription will follow proscription. Women will denounce their husbands, and children their parents, as bad citizens, and lead them to the axe; and well dressed ladies, filled with savage ferocity, will seize the mangled bodies of their murdered countrymen between their teeth. The Licking will be choked with the bodies of men, and the Ohio dyed with their blood; and those whose infancy had sheltered them from the fire of the rabble soldiery, be bayoneted as they cling to the knees of their destroyers.* The common doom of man commuted for the violence of the sword, the bayonet, the sucking boat, and the guillotine; the knell of the nation tolled, and the world summoned to its execution and funeral, will need no preacher to expound the text, *Where there is no vision the people perish.*

*Horne's Introduction to the Scriptures, vol. 1, p. 26; where ample references to cotemporary French writers are given.

NOTICE.

April, 1857.

The American Reform Tract and Book Society is progressing in efforts to spread Truth and Godliness, and promote action on all great moral questions, and more especially, the great question of Freedom and Slavery. Some thirty Tracts, and fifteen books, have been published. Arrangements are made for increasing this number just as fast as funds are provided.

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G. L. WEED, Cor. Sec. and Treas.

AMERICAN REFORM TRACT AND BOOK SOCIETY, CINCINNATI, OHIO.

WHO WROTE THE NEW TESTAMENT.

"The salutation of me Paul, with mine own hand: which is the token in every epistle—so I write. The grace of our Lord Jesus Christ be with you all. Amen."—2 THESS. 3: 17.

RELIGION rests not on dogmas, but on a number of great facts. In the last Tract we found one of these to be, that people destitute of a revelation of God's will, ever have been, and now are ignorant, miserable and wicked. If it were at all needful, we might go on to show, that there are people in the world, who have decent clothing and comfortable houses—work well-tilled farms with sub-soil ploughs and McCormick reapers—yoke powerful streams to the mill wheel, and harness the iron horse to the market wagon—career their floating palaces up the opposing floods—line their coasts with flocks of white winged schooners, and show their flags on every coast of earth—invent and make every thing that man will buy, from the brass button, dear to the barbarian, to the folio of the philosopher—erect churches in all their towns, schools in every village—make their blacksmiths more learned than the priests of Egypt, their Sabbath scholars wiser than the philosophers of Greece, and even the criminals in their jails, more decent characters than the sages, heroes, and gods of the lands without the Bible; and that these people are the people who possess a Book, which they think contains a revelation from God, teaching them how to live well—which Book they call the Bible. This is the book about which we make our present inquiry, Who wrote it?

The fact being utterly undeniable, that these blessings are found among the people who possess the Bible, and only among them, we at once, and summarily, dismiss the arrogant falsehood presented to prevent any inquiry about the Book, namely, that "Christianity is just like any other superstition, and its sacred books like the impositions of Chinese, Indian, or Mohammedan impostors. They too are religious, and have their sacred books which they believe to be divine." A profound generalization indeed! Is a peach tree just like a horse-chesnut, or a scrub-oak, or a honey-locust? They are all trees, and have leaves on them. The Bible is just as like the Yi King, or the Vedas, or the Koran,

as a Christian American or Briton is like a Chinaman, a Turk, or a Hindoo. But it is too absurd to begin any discussion with these learned Thebans of the relative merits of the Bible as compared with the Vedas, and the Chinese Classics, of which they have never read a single page. Let them stick to what they pretend to know.

The Bible is a great fact in the world's history, known alike to the prince and the peasant, the simple and the sage. It is perused with pleasure by the child, and pondered with patience by the philosopher. Its psalms are carolled on the school green, cheer the chamber of sickness, are chanted by the mother over her cradle, by the orphan over the tomb. Here—thousands of miles away from the land of its birth—in a world undiscovered for centuries after it was finished, in a language unknown alike at Athens and Jerusalem, it rules as lovingly and as powerfully as in its native soil. To show that its power is not derived from race or clime, it converts the Sandwich Islands into a civilized nation, and transforms the New Zealand cannibal into a British ship-owner, the Indian warrior into an American Editor, and the Negro slave into the President of a free African Republic. It does not look as if it had finished its course and ceased from its triumphs. Translated into the hundred and fifty languages spoken by nine hundred millions of men, carried by ten thousand heralds to every corner of the globe, sustained by the cheerful contributions and fervent prayers of hundreds of thousands of ardent disciples, it is still going forth conquering and to conquer. Is there any other book so generally read, so greatly loved, so zealously propagated, so widely diffused, so uniform in its results, and so powerful and blessed in its influences? Do you know any? If you can not name any book, no, nor any thousand books, which in these respects equal the Bible,—then it stands out clear and distinct, and separate from all other authorship; and with an increased emphasis comes our question: Who wrote it?

With all these palpable facts in view, to come to the examination of this question as if we knew nothing about them, or as if knowing them well, we cared nothing at all about them, and were determined to deny them their natural influence in begetting within us a very strong presumption in favor of its divine origin, were to declare that our heads and hearts were alike closed against

light and love. But to enter on this inquiry into the origin of the Book which has produced such results, with a preconceived opinion that it must be a forgery and an imposition, the fruit of a depraved heart and a lying tongue, implies so much home-born deceit, that till the heart capable of such a prejudice be completely changed, no reasoning can have any solid fulcrum of truth or goodness to rest on. It is sheer folly to talk of one's being wholly unprejudiced in such an inquiry. No man ever was or could be so. As his sympathies are towards goodness and virtue, and the happiness of mankind, or towards pride and deceit, and selfishness, and savageness, so will his prejudices be for or against the Bible.

On looking at the Bible, we find it composed of a number of separate treatises, written by different writers, at various times; some parts fifteen hundred years before the others. We find, also, that it treats of the very beginning of the world before man was made, and of other matters of which we have no other authentic history to compare with it. Again, we find portions which treat of events connected in a thousand places with the affairs of the Roman Empire, of which we have several credible histories. Now, there are two modes of investigation open to us, the dogmatic and the inductive. We may take either. We may construct for ourselves, from the most flimsy suppositions, a metaphysical balloon, inflated with self-conceit into the rotundity of a cosmogony, according to which, in our opinion, the world should have been made, and we may paint it over with the figures of the various animals and noble savages which ought to have sprung up out of its fornea, and we may stripe its history to suit our notions of the progress of such a world, and soaring high into the clouds, after a little preliminary amusement in the discovery of eternal red hot fire-mists and condensing comets, and so forth, we may come down upon the summit of some of this earth's mountains, say Ararat, and take a survey of the Bible process of world making. Finding that the Creator of the world had to make his materials—a business in which no other world maker ever did engage—and further, that God's plan of making it by no means corresponds to our patent process, and that the article is not at all like what we intend to produce when we go into the business, and that it does not work according to our expectations, we can denounce the

whole as a very mean affair, and the Book which describes it as not worth reading. If one wants some new subject for merriment, and does not mind making a fool of himself, and is not to be terrified by old-fashioned notions about God Almighty, and is perfectly confident that God can tell him nothing that he does not know better already, and merely wants to see whether he is not trying to pass off old fables upon wide awake people for facts—this dogmatic plan will suit him.

On the other hand, if one is tolerably convinced that he does not know every thing, and probably not much of the world he lives in, less of its history, and nothing at all about the best way of making it, and that when it needs mending it will not be sent to his workshop—that he knows nothing about what happened before he was born unless what other people tell him, and that, though men do err, yet all men are not liars—that all the blessings of education, civilization, law and liberty, from the penny primer to the Constitution of the United States, came to him solely through the channel of abundant, reliable testimony—that the only way in which he can ever know any thing beyond his eyesight with certainty, is to gather testimony about it, and compare the evidence, and enquire into the character of the witnesses—that when one has done so, he becomes so satisfied of the truth of the report that he would rather risk his life upon it than upon the certainty of any mathematical problem, or of any scientific truth, whatever—that ninety-nine out of every hundred citizens of the United States are a thousand times more certain that the Yankees whipped the British in 1776, declared the Colonies free and independent States, and made Washington President, than they ever will be that all bodies attract each other directly as their mass, and inversely as the squares of their distances, that the sum of the angles of any triangle is equal to two right angles, or that the earth is nearer the sun in winter than in summer—that certainty about the Bible History is just as attainable and just as reliable as certainty about American history, if he will seek it in the same way—and if he is really desirous to know how this Book was written, which alone in the world teaches men how to obtain peace with God, how to live well, and how to die with a firm and joyful hope of a resurrection to life eternal, and what part of it is easiest to prove either true or false—then he will take the inductive mode. He will begin at the present

time, and trace the history up to the times in which the Book was written. He will ascertain what he can about that part of it which was last written—the New Testament—and begin with that part of it which lies nearest him—the Epistles. By the comparison of the documents themselves, with all kinds of history and monuments which throw light on the period, he will try to ascertain whether they are genuine or not. And from one well ascertained position he will proceed to another, until he has traversed the whole ground of the genuineness of the writings, the truth of the story, and the divine authority of the doctrine.

This is my plan of investigation. One thing at a time, and the nearest first. It is not worth while to inquire whether it be inspired by God, if it be really a forgery of impostors—nor whether the Gospel story is worthy of credit, if the only book which contains it be a religious novel of the third or fourth century? We dismiss then the questions of the Inspiration, or even the truth of the New Testament, till we have ascertained its authors. We take up the Book, and find that it purports to be a relation of the planting of the Church of Christ, of its laws and ordinances, and of the life, death and resurrection of its Founder, written by eight of his companions, at various periods and places, towards the close of the first century. There is a general opinion among all Christians that the Book was composed then, and by these persons. We want to know why they think so? In short, is it a genuine book, or merely a collection of myths with the apostles' names appended to them by some lying monks? Is it a fact, or a forgery?

In any historical inquiry, we want some fixed point of time from which to take our departure; and in this case we want to know if there is any period of antiquity in which undeniably this Book was in existence, and received as genuine by Christian societies. For I will not suppose my readers as ignorant as some of those infidels who allege that it was made by the Bible Society. It used to be the fashion with those of them who pretended to learning, to affirm that it was made by the Council of Laodicea, in A. D. 364; because, in order to guard the churches against spurious epistles and gospels, that Council published a list of those which the apostles did actually write, which thenceforth were generally bound in one volume.

Before that time, the four gospels were always bound in one volume and called the Gospel. The Acts of the Apostles and the

Epistles universally and undoubtedly known to be written by Paul, to the Churches of Thessalonica, Galatia, Rome, Corinth, Ephesus, Philippi, Colosse, and to Philemon, a well known resident of that city—and those to Timothy and Titus, missionaries of world-wide celebrity—the First General Epistle of Peter, and the First General Epistle of John, which were at once widely circulated to check prevailing heresies—were bound in another volume and called “The Apostle.” The Epistle to the Hebrews, being general, and anonymous, *i. e.*, not bearing the name of any particular church, or person, to whom any body who merely looked at it could refer for proof of its genuineness, as in the case of the other Epistles—was not so soon known by the European churches to be written by Paul. The General Epistles of James, Jude, and the Second General Epistle of Peter, lying under the same difficulty, and besides being very disagreeable to easy going Christians from their sharp rebukes of hypocrisy—the Second and Third Epistles of John, from their brevity—and the Revelation of John, being one of the last written of all the books of the New Testament, and the most mysterious—were not so generally known beyond the churches where the originals were deposited, until the other two collections had been formed. They were accordingly kept as separate books, and sometimes bound up in a third volume of Apostolical writings. Besides these, at the time of the Council of Laodicea, and for a long time before, other books written by Barnabas, Clement, Polycarp, and other companions and disciples of the apostles, and forged gospels and epistles attributed by heretics to the apostles, were circulated through the churches, and read by Christians. The Council of Laodicea did, what many learned men had done before them; it investigated the evidence upon which any of these books was attributed to an apostle—and finding evidence to satisfy them, that the gospel written by Luke had the sanction of the apostle Paul, that the gospel of Mark was revised by the apostle Peter, that the Epistle to the Hebrews was written by Paul, and the other epistles by John, Jude, James, and Peter, respectively, and not finding evidence to satisfy them about the Revelation of John, they expressed their opinion, and the grounds of it, for the information of the world.* Into these reasons we will hereafter inquire, for our faith in Holy Scripture does not rest

* *Acta Concilii, sub voce Laodicea, Canon iv. Lardner vi. : p. 368.*

on their canons. We are not now asking what they *thought* but what they *did*, and we find that they did criticise certain books, reported to be written by the apostles of Jesus Christ some three hundred years before, approve some, and reject others as spurious, and publish a list of those they thought genuine. Infidels admit this, and on the strength of it long asserted that the Council of Laodicea made the New Testament. At length they became ashamed of the stupid absurdity of alleging that men could criticise the claims, and catalogue the names of books before they were written; and they now shift back the writing—or the authentication of the New Testament—for they are not quite sure which, though the majority incline to the former—to the Emperor Constantine and the Council of Nice, which met in the year 325. Why they have fixed on the Council of Nice is more than I can tell. They might as well say the Council of Trent, or the Westminster Assembly, either of which had just as much to do with the Canon of Scripture. However, on some vague hearsay that the Council of Nice and the Emperor Constantine made the Bible, hundreds in this city are now risking the salvation of their souls.

We have in this assertion, nevertheless, as many facts admitted as will serve our present purpose. There did exist, then, undeniably, in the year 325, large numbers of Christian churches in the Roman Empire, sufficiently numerous to make it politic, in the opinion of infidels, for a candidate for the empire to profess Christianity; sufficiently powerful to secure his success, notwithstanding the desperate struggles of the heathen party; and sufficiently religious, or if you like superstitious, to make it politic for an emperor and his politicians to give up the senate, the court, the camp, the chase and the theater, and weary themselves with long prayers and longer speeches of preachers about Bible religion. Now that is certainly a remarkable fact, and all the more remarkable if we now inquire, How came it so? For these men, preachers, prince, and people, were brought up to worship Jupiter and the thirty thousand gods of Olympus, after the heathen fashion, and leave the care of religion to heathen priests, who never troubled their heads about books or doctrines after they had offered their sacrifices. In all the records of the world, there is no instance of a general council of heathen priests to settle the religion of their people. How happens it then that the human race

has of a sudden waked up to such a strange sense of the folly of idolatry and the value of religion? The Council of Nice and the Emperor Constantine and his councilors making a Bible, is a proof of a wonderful revolution in the world's religion—a phenomenon far more surprising than if the Secretaries of State, and the Senate, and President Pierce, should leave the Capitol and post off to Boston, to attend the meetings of a Methodist Conference assembled to make a Hymn Book. Now what is the cause of this remarkable conversion of prince, priests, and people? How did they all get religion? How did they get it so suddenly? How did they get so much of it?

The infidel gives no answer, except to tell us* that the austerity, purity and zeal of the first Christians, their good discipline, their belief in the resurrection of the body and the general judgment, and their persuasion that Christ and his apostles wrought miracles, had made a great many converts. This is just as if I inquired how a great fire originated, and you should tell me that it burned fast because it was very hot. What I want to know is, how it happened that these licentious Greeks, and Romans, and Asiatics, became austere and pure—how these frivolous philosophers suddenly became so zealous about religion—what implanted the belief of the resurrection of the body and of the judgment to come in the sceptical minds of these heathen scoffers—and how did the pagans of Italy, Egypt, Spain, Germany, Britain, come to believe in the miracles of one who lived hundreds of years before, and thousands of miles away, or to care a straw whether the written accounts of them were true or false? According to the infidel account, the Council of Nice and the Emperor Constantine's Bible-making, is a most extraordinary business—a phenomenon without any natural cause, and they will allow no supernatural—a greater miracle than any recorded in the Bible.

If we inquire, however, of the parties attending that Council, what the state of the case is, we shall learn that they believed—whether truly or erroneously we are not now inquiring—but they believed that a teacher sent from God, had appeared in Palestine two hundred and ninety years before, and had taught this religion which they had embraced; had performed wonderful miracles, such as opening the eyes of the blind, healing lepers, raising the

* Gibbon's *Decline and Fall*, Chap. *v.

dead; that he had been put to death by the Roman Governor, Pontius Pilate, and had risen again from the dead, and had spoken to hundreds of people, and gone out and in among them for six weeks after his resurrection; that he had ascended up through the air to heaven in the sight of numbers of witnesses, and had promised that he would come again in the clouds of heaven to raise the dead, and judge every man according to his works; that before he went away he appointed twelve of his intimate companions to teach his religion to the world, giving them power to work miracles in proof of their divine commission, and requiring mankind to hear them as they would hear him; that they and their followers did so, in spite of persecutions, sufferings, and death, with so much success, that immense numbers were persuaded to give up idolatry and its filthiness, and profess Christianity and its holiness, and brave the fury of the heathen mob, and the vengeance of the Roman law—that a difference of opinion having arisen among them as to whether this teacher was an angel from heaven, or God; whether they should pray and sing the Psalms to him as Athanasius and his party believed, or only give him some lesser honor as Arius and his party believed—and this difference making all the difference between idolatry on the one hand and impiety on the other, and so involving their everlasting salvation or damnation—they had embraced the first opportunity after the cessation of persecution, and the accession of the first Christian Emperor, to assemble three hundred and eighteen of their most learned clergyman, of both sides, and from all countries between Spain and Persia, to discuss these solemn questions; and that, through the whole of the discussions, both sides appealed to the writings of the Apostles, as being then well known, and of unquestioned authority with every one who held the Christian name. These facts being utterly indisputable, are acknowledged by all persons, infidel or Christian, at all acquainted with history*.

Here then we have the books of the New Testament at the Council of Nice well known to the whole world; and the Council, so far from *giving* any authority to them, *bowing to theirs*,—both

* The original authorities may be found collected in the 4th vol. of Lardner's *Credibility of the Gospel History*. Abstracts of them, with ample references, in Mosheim and Neander's *Ecclesiastical Histories*.

Arian and Orthodox with one consent acknowledging that the whole Christian world received them as the writings of the Apostles of Christ. There were venerable men of fourscore and ten at that Council; if these books had been first introduced in their lifetime, they must have known it. There were men there whose parents had heard the Scriptures read in church from their childhood, and so could not be imposed upon with a new Bible. The New Testament could not be less than three generations old, else one or other of the disputants would have exposed the novelty of its introduction, from his own information. The Council of Nice then, did not make the New Testament. It was a book well known, ancient, and of undoubted authority among all Christians, ages before that Council. *The existence of New Testament Scriptures then, ages before the Council of Nice, is a Great Fact.*

We next take up the assertions, propounded with a show of learning, that the books of the New Testament, and especially the gospels, were not in use, and were not known till the third century; that they are not the productions of contemporary writers; that the alleged ocular testimony or proximity in point of time of the sacred historians to the events recorded is mere assumption, originating in the titles which Biblical books bear in our canon; that we stand here (in the gospel history), upon purely mythical and poetical ground; and that the gospels and epistles are a gradually formed collection of myths, having little or no historic reality. So Strauss, Eichorn, DeWette, and their disciples here, attempt to set aside the New Testament. In plain English, it is a collection of forgeries.

Now we might easily show that these assertions are absurd; that in the hundred years between the death of the last of the Apostles, and the beginning of the third century, there was not time to form a mythology; that the times of Trajan's persecution, and that of the philosophic Aurelius and the busy bustling age of Severus, were not the times for such a business; that bigoted Jews would not and could not have made such a character as Jesus of Nazareth—and the philosophers of that day, Celsus and Porphyry, for instance, hated it when presented to them, as heartily as either Strauss or Paine; and that there were not wanting thousands of enemies, able and willing, to expose such a forgery.

But we prefer the direct course of proving these assertions false, and we will draw the proof from enemies. It is an undeniable

fact that in the close of the second century, Celsus, an Epicurean philosopher, wrote a work against Christianity, entitled, "The Word of Truth," in which he quotes passages from the New Testament, and so many of them, that from the fragments of his work which remain, we could gather all the principal facts of the birth, teaching, miracles, death, and resurrection of Jesus Christ, if the New Testament should be lost. If Paine quotes the New Testament to ridicule it, no man can deny that such a book was in existence at the time he wrote. If he takes the pains to write a book to confute it, it is self-evident that it is in circulation, and possessed of influence. So Celsus' attempt to reply to the gospels, and his quotations from them, are conclusive proofs that these books were generally circulated and believed, and held to be of authority at the time he wrote. Further, he shows every disposition to present every argument which could possibly damage the Christian cause. In fact, our modern infidels have done little more than serve up his old objections. Now nothing could have served his purpose better than to prove that the records of the history of Christ were forgeries of a late date. This would have saved him all further trouble, and settled the fate of Christianity conclusively. He had every opportunity of ascertaining the fact, living as he did so near the times and scenes of the gospel history, and surrounded by heretics and false Christians, who would gladly have given him every information. But he never once intimates the least suspicion of such a thing—never questions the gospels as books of history—nor denies the miracles recorded in them, but attributes them to magic.* Here, then, we have testimony as acceptable to an infidel as that of Strauss or Voltaire—in fact, utterly undeniable by any man of common sense—that the New Testament was well known and generally received by Christians as authoritative, when Celsus wrote his reply to it, in the end of the second century. If it was a forgery, it was undoubtedly a forgery of old standing, if he could not detect it.

But we will go back a step farther, and prove the antiquity of the New Testament by the testimony of another enemy, two generations older than Celsus. The celebrated heretic, Marcion, lived in the beginning of the second century, when he had the best opportunity of discovering a forgery in the writings of the

* Origen *Contra Celsum*, *passim*.

New Testament, if any such existed; he was excommunicated by the church, and being greatly enraged thereat, had every disposition to say the worst he could about it. He traveled all the way from Sinope on the Black Sea, to Rome, and through Galatia, Bithynia, Asia Minor, Greece, and Italy, the countries where the Apostles preached, and the churches to which they wrote, but never found any one to suggest the idea of a forgery to him. He affirmed that the gospel of Matthew, the epistle to the Hebrews, those of James and Peter, and the whole of the Old Testament, were books only for Jews, and published a new and altered edition of the gospel of Luke and ten epistles of Paul, for the use of his sect.* We have thus the most undoubted evidence, even the testimony of an enemy, that these books were in existence, and generally received as apostolical and authoritative by Christians, at the beginning of the second century, or within twenty years of the last of the Apostles, and by the churches to which they had preached and written.

The only remaining conceivable cavil against the genuineness of the books of the New Testament is: "That they bear internal evidence of being collections of fragments written by different persons, —and are probably merely traditions committed to writing by various unknown writers, and afterwards collected and issued to the churches under the names of the Apostles, for the sake of greater authority." This theory being received as gospel by several learned men, has furnished matter for lengthy discussions as to the sources of the four gospels. Translated into English, it amounts to this, that Brown, Smith, White, and Jones, wrote out a number of essays and anecdotes, and persuaded the churches of Ephesus, Jerusalem, Antioch, Corinth, and the rest, to receive them as the writings of their ministers, who had lived for years, or were then living among them; and on the strength of that notion of their being the writings of the Apostles, to govern their whole lives by these essays, and lay down their lives and peril their souls' salvation on the truth of these anecdotes. As though they could not tell whether such documents were forgeries or not!

It is almost incredible how ignorant dreaming book-worms are of the common business of life. Most of my readers will laugh at the idea of a serious answer to such a quibble. Nevertheless,

* Lardner, vol. ix, p. 358.

for the sake of those whose inexperience may be abused by the authority of learned names, I will show them that the primitive Christians, supposing them able to read, could know whether their ministers did really write the books and letters which they received from them.

If you go into the Citizens' Bank, you will find a large folio volume lying on the counter, and on looking at it you will see that it is filled with men's names in their own handwriting, and that no two of them are exactly alike. Every person who has any business to transact with the bank is requested to write his name in the book; and when his check comes afterward for payment, the clerk can tell at a glance if the signature is the same as that of which he has a single specimen. If there has been no opportunity for him to become personally acquainted with the bank, as in case of a foreigner newly arrived, he brings letters of introduction from some well known mutual friend, or is accompanied by some respectable citizen, who attests his identity. Business men have no difficulty whatever in ascertaining the genuineness of documents. It is only when people want to dispute Holy Scripture that they give up common sense.

Holy Scripture was known to be the genuine writing of the Apostles, just in the same way as any other writing was known to be genuine, only the churches who received the writings of the Apostles had ten thousand times better security against forgery than any bank in the Union. In one of the first letters Paul writes to the churches—the second letter to the Thessalonians—to whom he had been preaching only a few weeks before, sent from Athens, distant only some two days' journey, full of allusions to their affairs, commands how to conduct themselves in the business of their workshops, as well as in the devotions of the church, and explanations of some misunderstood parts of a former letter sent by the hand of a mutual friend—he formally gives them his signature, for the purpose of future reference, and comparison of any document which might purport to come from him, with that specimen of his autograph. He gives not the name merely, but his apostolic benediction also, in his own handwriting: *The salutation of me, Paul, with mine own hand, which is the token in every epistle, so I write. The grace of our Lord Jesus Christ be with you all. Amen.* It shows the heart of an Apostle of Christ; but what concerns the present question is the remark, which every

business man will in a moment appreciate, how immensely the addition of these two lines adds to the security against forgery. It is a very hard thing to forge a signature, but give a business man two lines of any man's writing besides that, and he is perfectly secure against imposition.

The churches to which the epistles were written, and to which the gospels were delivered, consisted largely of business men, of merchants and traders, tent makers and coppersmiths, city chamberlains, and officers of Cæsar's household, and the like. Does any one think such men could not tell the handwriting of their minister, who had lived among them for years; or that men who were risking their lives for the instructions he wrote them, would care less about the genuineness of the documents, than you do about the genuineness of a ten dollar check? I am not as long in this city as Paul was in Ephesus, nor one-fourth of the time that John lived there, yet I defy all the advocates of the mythical theory in Germany, and all their disciples here, to write a myth half as long as this tract, and impose it on the elders and members of my church as my writing. Let it only be presented in manuscript to the congregation—there was no printing in Paul's days—and in five minutes a dozen members of the church will detect the forgery, even if I should hold my peace. And were I to leave on a mission to China or India, and write letters to the church, would any of these business men, who have seen my writing, have the least hesitation in recognizing it again? Do you think any body could forge a letter as from me, and impose it on them? What an absurdity, then, to suppose that any body could write a gospel or epistle, and just get all the members of a large church to believe that an Apostle wrote it! The first Christians, then, were absolutely certain that the documents which they received as apostolic, were really so. The Church of Rome could attest the epistle to them, and the gospels of Mark and Luke written there. The Church of Ephesus could attest the epistle to them, and the gospel, and letters, and Revelation of John written there. And so on of all the other churches; and these veritable autographs were long preserved. Says Tertullian, who was ordained A. D. 192: "Well, if you be willing to exercise your curiosity profitably in the business of your salvation, visit the apostolical churches in which the very chairs of the Apostles still preside—in which their authentic letters themselves are recited, (*apud quæ ipsæ authenticæ literæ*

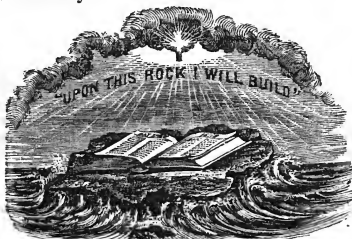
eorum recitantur,) sounding forth the voice and representing the countenance of each one of them. Is Achaia near you, you have Corinth. If you are not far from Macedonia, you have Philippi, you have Thessalonica. If you can go to Asia, you have Ephesus; but if you are near to Italy, you have Rome."* There can not be the least doubt about the preservation of documents for a far longer time than from Paul to Tertullian—one hundred and fifty years. I hold in my hand a Bible, the family Bible of the Gibsons—printed in 1599—two hundred and fifty-seven years old, in perfect preservation.

The only difficulty which now remains is the objection, that they might have been corrupted by alterations, and interpolations by monks in later times. We have two securities against such corruptions in the way these documents were given, and the nature of their contents. They were sacred heirlooms, and they were public documents. Could you, or could any man, have permission to alter the original copy of Washington's Farewell Address? Would not the man who should attempt such sacrilege be torn in a thousand pieces? But Washington will never be an object of such veneration as John, nor will his Farewell Address ever compare in importance with Paul's Farewell Letter to the Philippians. Besides, these gospels and letters were public documents, containing the records of laws, in obedience to which men were daily crossing their inclinations, enduring the mockery of their neighbors, losing their money, and endangering their lives. They contained the proofs and promises of that religious faith in God and hope of heaven, for the sake of which they suffered such things. Is it credible that they would allow them to be altered and corrupted? You might far more rationally talk of some southern politician altering the Declaration of Independence, or some northern man altering the Constitution of the United States. Translated into different languages—transported into Britain, Germany, France, Spain, Italy, Greece, Turkey, Carthage, Egypt, Parthia, Persia, India, and China—committed to memory by children, and quoted in the writings of Christian authors of the first three centuries, to such an extent, that we can gather the whole of the New Testament, except twenty-six verses, from their writings—appealed to as authority by heretics and orthodox in controversy—and publicly

* Tertullian *De Præscript*, cap. 36.

read in the hearing of tens of hundreds of thousands every Sabbath day in worship—we are a thousand times more certain that the New Testament has not been corrupted, than we are that the Declaration of Independence is genuine.

On this ground then we plant ourselves. The whole story of a late and gradual formation of the New Testament, or, in plain English, of its forgery, stands out as an unmitigated falsehood in the eyes of every man capable of writing his own name. The first churches could not be deceived with forgeries for apostolic writings. Nor could they, if they would, allow these writings to be corrupted. Be they true or false, fact or fiction, the books of the New Testament are the words of the Apostles of our Lord and Saviour Jesus Christ. In the next Tract we will inquire into the truth of their story.



NOTICE.

March, 1857.

The American Reform Tract and Book Society is progressing in efforts to spread Truth and Godliness, and promote action on all great moral questions, and more especially, the great question of Freedom and Slavery. More than twenty Tracts, and a dozen books, have been published. Arrangements are made for increasing this number just as fast as funds are provided.

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P 240
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No 27.

No. 27.

IS THE GOSPEL FACT OR FABLE.

"For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come."—I. THESS. i: 9, 10.

IN the last Tract we ascertained that the Gospels and Epistles were not forgeries of some nameless monks of the third century—that the shopkeepers, silversmiths, tent-makers, coppersmiths, tanners, physicians, senators, town councillors, officers of customs, city treasurers, and nobles of Cæsar's household, in Rome, Antioch, Ephesus, Corinth, Athens, and Alexandria, could no more be imposed upon in the matter of documents, attested by the well known signatures of their beloved ministers, than you could by letters or sermons purporting to come from your own pastor—and that the documents which they believed to contain the directory of their lives, and the charter of that salvation which they valued more than their lives—which they read in their churches, recited at their tables, quoted in their writings, appealed to in their controversies, translated into many languages, and dispersed into every part of the known world, they neither would nor could corrupt or falsify.

The genuineness of the copies of the New Testament which we now possess, is abundantly proved by the comparison of over two thousand manuscripts, from all parts of the world; scrutinized during a period of nearly a hundred years, by the most critical scholars, so accurately that the variations of such things as would in English correspond to the crossing of a t, or the dotting of an i, have been carefully enumerated; yet the result of the whole of this searching scrutiny has been merely the suggestion of thirteen, or, as later critics say, nine unimportant alterations in the received text, of the seven thousand nine hundred and fifty-nine verses of the New Testament. This is a fact utterly unexampled in the history of manuscripts. There are but six manuscripts of the Comedies of Terence, and these have not been copied once for every thousand times the New Testament has been transcribed, yet there are thirty thousand variations found in these six manuscripts, or an average of five thousand for each, and many of them

seriously affect the sense. The average number of variations in the manuscripts of the New Testament, examined, is not quite thirty for each, including all the trivialities already noticed.

We are, then, by the special providence of God, now as undoubtedly in possession of genuine copies of the Gospels and Epistles, written by the companions of Jesus, as we are of genuine copies of the Constitution of the United States, and of the Declaration of Independence. These are historic documents, of well established genuineness and antiquity, which we now proceed to examine as to their truthfulness.

There is no history so trustworthy as that prepared by contemporary writers, especially by those who have themselves been actively engaged in the events which they relate. Such history never loses its interest, nor does the lapse of ages, in the least degree, impair its credibility. While the documents can be preserved, Xenophon's Retreat of the Ten Thousand, Cæsar's Gallic War, and the Despatches of the Duke of Wellington, will be as trustworthy as on the day they were written. Yet some suspicion may arise in our minds, that these commanders and historians might keep back some important events which would have dimmed their reputation with posterity, or have colored those they have related so as to add to their fame. Of the great facts related in memoirs addressed to their companions in arms, able at a glance to detect a falsehood, we never entertain the least suspicion.

There is, however, another kind of contemporary history not so connected and regular as the formal diary or journal, which does not even propose to relate history at all, but is for that very reason entirely removed from the suspicion of giving a coloring to it; which, at the cost of a little patience and industry, gives us the most convincing confirmations of the truth, or exposures of the mistakes of historians, by the undesigned and incidental way in which the use of a name, a date, a proverb, a jest, an expletive, a quotation, an allusion, flashes conviction upon the reader's mind. I mean contemporary correspondence. If we have the private letters of celebrated men laid before us, we are enabled to look right into them, and see their true characters. Thus Macaulay exhibits to the world the proud, lying, stupid tyrant James, displayed in his own letters. Thus Voltaire records himself an adulterer, and begs his friend, D'Alembert, to lie for him; his friend replies that he has done so. Thus the correspondence of the great American

herald of the Age of Reason exhibits him drinking a quart of brandy daily at his friend's expense, and refusing to pay his bill for boarding. In the unguarded freedom of confidential correspondence, the veil is taken from the heart. We see men as they are. The true man stands out in his native dignity, and the gilding is rubbed off the hypocrite. Give the world their letters, and let the grave silence the plaudits and the clamors which deafened the generation among whom they lived, and no man will hesitate whether or not to pronounce Hume a sensualist, or Washington the noblest work of God—an honest man.

If we add another test of truthfulness, by increasing the number of the witnesses, comparing a number of letters referring to the same events, written by persons of various degrees of education, and of different occupations and ranks of life, resident in different countries, acting independently of each other, and find them all agree in their allusions to, or direct mention of, some central facts concerning which they are all interested, no one can rightfully doubt that this undesigned agreement declares the truth. But if, in addition to all these undesigned coincidences, we happen upon the correspondence of persons whose interests and passions were diametrically opposed to those of our correspondents, and find that, when they have occasion to refer to them, they also confirm the great facts already ascertained, then our belief becomes conviction which cannot be overturned by any sophistry, that these things did occur. If Whig and Tory agree in relating the facts of James's flight and William's accession, if the letters of his Jacobite friends and those of the French ambassador confirm the statements of the English Historian, and if we are put in possession of the letters which James himself wrote from France and Ireland to his friends in England, does any man in his common sense doubt that the Revolution of 1688 did actually occur?

When in addition to all this concentration and convergence of documentary testimony, one finds that the matters related, being of public concern, and the changes effected for the public weal, the people of Great Britain have ever since observed, and do to this day celebrate, by religious worship and public rejoicings, the anniversaries of the principal events of that Revolution, and that he himself has been present, and has heard the thanksgivings, and witnessed the rejoicings on those anniversaries, the facts of the history come out from the domains of learned

curiosity, and take their stand on the market place of the busy world's engagements. We become at once conscious that this is a practical question—a great fact which concerns us—that the whole of the law and government of a vast empire has felt its impress—that our ancestors and ourselves have been moulded under its influence, and that the Protestant religion of Europe and America, under whose guardianship we have grown to a prominent place among the people of earth, and may arrive at a better prominence among the nations of the saved, has been preserved, under God, by that Revolution. We could scarcely know whether most to pity or condemn the man who should labor to persuade us that such a Revolution had never occurred, or that the facts had been essentially misrepresented.

Now it is precisely on the same kind of evidence as that which we have for these indisputable facts of the English Revolution, that we believe the great facts of the Christian Revolution. We have contemporary histories, formal and informal; letters, public and private, from the principal agents in it, and opposers of it, dispersed from Babylon to Rome, and addressed to Greeks, Romans, Jews, and Asiatics; written by physicians, fishermen, proconsuls, emperors, and apostles. And these great facts stand out more prominently on the theater of the world's business as effecting changes on our laws and lives, and their introduction as authenticated by public commemorations, more solemn and more numerous than those resulting from the English or the American Revolution. Our main difficulty lies in selecting, from the vast mass of materials, a portion sufficiently distinct and manageable to be handled in a tract of this size.

We shall be guided by the motto already announced as the rule of inductive research. One thing at a time; and the nearest first. The Epistles being nearer our own times than the Gospels, claim our first notice, and first among these, those which stand latest on the page of sacred history, the ten letters of John; two from Peter to the Christians of Asia; and those which Paul, in chains for the gospel, dictated from imperial Rome.

From the abundant notices of the early Christians by historians and philosophers, satirists and comedians, martyrs and magistrates, Jewish, Christian, and heathen, I shall select only two for comparison with the Epistles of the Apostles; and both those heathen—the celebrated letter of Pliny to Trajan, and the well

established history of Tacitus—and both utterly undeniable, and admitted by the most sceptical to be beyond suspicion. Not that I suppose that the testimony of men who did not take the trouble of making any inquiry into the reality of the facts of the Christian religion, is more accurate than that of those whose lives were devoted to its study; or that we have any just reason to attach as much weight to the assertions of persons, who, by their own showing, tortured and murdered men and women convicted of no crime but that of bearing the name of Christ, as to those of these martyrs, whose characters they acknowledged to be blameless, and who sealed their testimony with the last and highest attestation of sincerity—their blood. Considered merely as a historian, whether, as regards means of knowledge, or tests of truthfulness, by every unprejudiced mind, Peter will always be preferred to Pliny. But because the world will ever love its own, and hate the disciples of the Lord, there will always be a large class to whom the History of Tacitus will seem more veritable than that of Luke, and the Letters of Pliny more reliable than those of Peter. For their sakes we avail ourselves of that most convincing of all attestations—the testimony of an enemy. What friends and foes unite in attesting must be accepted as true.

The facts which we shall thus establish are not, in the first instance, those called miraculous. We are now ascertaining the general character, for truthfulness, of our letter writers and historians. If we find that their general historic narrative is contradicted by that of other credible historians, then we suspect their story. But if we find that, in all essential matters of public notoriety, they are supported by the concurrent testimony of their foes, and that the narrative of the miracles they relate, bears the seals of thousands who from foes became friends, from conviction of its truth, then we receive their witness as true. Even in Paul's day, heathen Greek writers bore testimony to the Apostles, what manner of entering in they had unto the converts of Thessalonica; and how they turned to God from idols, to serve the living and true God, and to wait for his Son from Heaven, whom he raised from the dead—even Jesus, who delivered us from the wrath to come. Pliny wrote forty years later.

Pliny, the younger, was born A. D. 61—was Prætor under Domitian—consul in the third year of Trajan, A. D. 100—was ex-

ceedingly desirous to add to his other honors that of the priesthood; was accordingly consecrated an augur, and built temples, bought images, and consecrated them on his estates; was, in A. D. 106, appointed Governor of the Roman Provinces of Pontus and Bithynia*—a vast tract of Asia Minor, lying along the shores of the Black Sea and the Propontis; and including the Province anciently called Mysia, in which were situated Pergamos and Thyatira, and in the immediate vicinity of Sardis and Philadelphia. Pliny reached his Province by the usual route, the port of Ephesus; where John had lived for many years, and indited his letters A. D., 96. The letters of Peter to the strangers scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, bring us to the same mountainous region, eight hundred miles distant from Judea; whence, in earlier days, our savage ancestors received those Phœnician priests of Baal, whose round towers mark the coasts of Ireland nearest to the setting sun; and whence, about the period under consideration, came the heralds of the Sun of Righteousness, who brought the "*Leabhar Eoin*"† which tells their children of him in whom is the life and the light of men. Natives of these countries had been in Jerusalem during the crucifixion of Jesus, and, though only strangers, had witnessed the darkness, and the earthquake, and the rumors of what had come to pass in those days; and on the day of Pentecost had mingled with the curious crowd around the Apostles, and heard them speak, in their own mother tongues, of the wonderful works of God. The remainder of the story of their conversion we gather from the letters of Peter, John, and Pliny.

"Pliny, to the Emperor Trajan, wisheth health and happiness:‡

"It is my constant custom, Sire, to refer myself to you in all matters concerning which I have any doubt. For who can better direct me when I hesitate, or instruct me when I am ignorant?

"I have never been present at any trials of Christians, so that I know not well what is the subject matter of punishment, or of inquiry, or what strictures ought to be used in either. Nor have I been a little perplexed to determine whether any difference ought to be made upon account of age, or whether the young and tender, and the full grown and robust, ought to be treated all alike; whether repentance should entitle to pardon, or whether all who have once been

* Lardner, vii. p. 18, *et seq.*

† Pronounced Laar Owen—John's Book.

‡ Lib. x. Ep. 97, Lardner, vii. 22.

Christians ought to be punished, though they are now no longer so, whether the name itself, although no crimes be detected, or crimes only belonging to the name ought to be punished.

"In the mean time, I have taken this course with all who have been brought before me, and have been accused as Christians. I have put the question to them, whether they were Christians. Upon their confessing to me that they were, I repeated the question a second and a third time, threatening also to punish them with death. Such as still persisted, I ordered away to be punished; for it was no doubt with me, whatever might be the nature of their opinion, that contumacy and inflexible obstinacy ought to be punished. There were others of the same infatuation, whom, because they are Roman citizens, I have noted down to be sent to the city.

"In a short time the crime spreading itself, even whilst under persecution, as is usual in such cases, divers sorts of people came in my way. An information was presented to me, without mentioning the author, containing the names of many persons, who, upon examination, denied that they were Christians, or had even been so; who repeated after me an invocation of the gods, and with wine and frankincense made supplication to your image, which, for that purpose, I have caused to be brought and set before them, together with the statues of the deities. Moreover, they reviled the name of Christ. None of which things, as is said, they who are really Christians can by any means be compelled to do. These, therefore, I thought proper to discharge.

"Others were named by an informer, who at first confessed themselves Christians, and afterwards denied it. The rest said they had been Christians, but had left them; some three years ago, some longer, and one or more above twenty years. They all worshiped your image, and the statues of the gods; these also reviled Christ. They affirmed that the whole of their fault or error lay in this: that they were wont to meet together, on a stated day, before it was light, and sing among themselves alternately, a hymn to Christ as a God; and bind themselves by a sacrament, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery; never to falsify their word, nor to deny a pledge committed to them, when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common, without any disorder; but this they had forborne since the publication of my edict, by which, according to your command, I prohibited assemblies. After receiving this account, I judged it the more necessary to examine two maid servants which were called ministers, by torture. But I have discovered nothing besides a bad and excessive superstition.

"Suspending, therefore, all judicial proceedings, I have recourse to you for advice; for it has appeared to me a matter highly deserving consideration, especially upon account of the great number of persons who are in danger of suffering. For many of all ages, and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country. Nevertheless, it seems to me that it may be restrained and arrested. It is certain that the temples,

which were almost forsaken, begin to be frequented. And the sacred solemnities, after a long intermission, are revived. Victims, likewise, are every where bought up, whereas, for some time, there were few purchasers. Whence, it is easy to imagine, what numbers of men might be reclaimed, if pardon were granted to those who shall repent ?”

“Trajan to Pliny, wisheth health and happiness :*

“You have taken the right course, my Pliny, in your proceedings with those who have been brought before you as Christians ; for it is impossible to establish any one rule that shall hold universally. They are not to be sought after. If any are brought before you, and are convicted, they ought to be punished. However, he that denies his being a Christian, and makes it evident in fact, that is, by supplicating to our gods, though he be suspected to have been so formerly, let him be pardoned upon repentance. But in no case, of any crime whatever, may a bill of information be received without being signed by him who presents it, for that would be a dangerous precedent, and unworthy of my government.”

I must request my reader now to procure a New Testament, and read, at one reading, the First General Epistle of Peter, the First General Epistle of John, and his Seven Epistles to the Churches in Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea—only about as much matter as four pages of Harper’s Magazine, or half a page of the Commercial—that he may be able to do the same justice to the Apostles as to the Governor. He will thus be able to see the force of the various allusions to the numbers, doctrines, morals, persecutions, and perseverance of the Christians, contained in those letters ; the object which I have in view being to establish their authenticity by proving the truthfulness of their allusions to these things. If you think this too much trouble, please lay down the tract, and dismiss the consideration of religion from your thoughts. If the letters of the Apostles are not worth a careful reading, it is of no consequence whether they are true or false.

1. These letters take for granted, that the fact of the existence of large numbers of Christians, organized into churches, and meeting regularly for religious worship, at the close of the first century, is a matter of public notoriety to the world. Here, in countries eight hundred miles distant from its birth-place, in the lifetime of those who had seen its founder crucified, we find Christians scattered over Pontus, Galatia, Cappadocia, Asia, and Bithynia—

* Lib. x. Ep. 98, Lardner, vii. 24.

churches in seven provincial cities—the sect well known to Pliny, before he left Italy, as a proscribed and persecuted religion, the professors of which were customarily brought before courts for trial and punishment—though he had not himself been present at such trials—and now so numerous in his provinces, that a great number of persons, of both sexes, young and old, of all ranks, natives and Roman citizens, professed Christianity. Others, influenced by their example and instruction, renounced idolatry; victims were not led to sacrifice; the sacred rites of the gods were suspended, and their temples forsaken. The existence, then, of churches of Christ, consisting of vast numbers of converted heathens, at the close of the first century, is in no wise mythological or dubious. It is an established historical fact. The Epistles of the Apostles stand confirmed by the Epistles of the Governor and the Emperor.

2. The second great fact presented in the Epistles, and confirmed by the letters of the Governor and the Emperor, is, that the worship of the Christian church then, was essentially the same which it is now. We find these Christians of the first century commemorating the death and resurrection of Christ, and rendering divine honors to him, the “stated day” on which they assembled for worship, and “common meal,” are as plain a description of the “disciples coming together upon the first day of the week, to break bread,” as a heathen could give in few words. Their terms of communion too, to which they pledged their members by a sacrament, “not to be guilty of theft, robbery, or adultery; never to falsify their word, or deny a pledge committed to them,” find their counterpart in every well regulated church at this day.

The articles of the Christian faith, then, are not the “gradual accretions of centuries,” nor is the “redemptive idea, as attaching to Christ, a dogma of the post-Augustine period.” The churches of the first century commemorated the death and resurrection of Jesus, as that of a divine person, “singing the hymn to him as a God,” which their descendants sing at this day around his table:

“Forever and forever is, O God, thy throne of might,
The scepter of thy Kingdom is a scepter that is right,
Thou lovest right, and hatest ill; for God, thy God, Most High,
Above thy fellows hath with th’ oil of joy anointed thee.”

And the question will force itself upon our minds, and cannot be evaded, how did these apostles persuade such multitudes of

heathens to believe their repeated assertions of the death, resurrection, and glory of Jesus. In the space of three octavo pages, Peter refers to these facts eighteen times. John, in like manner, repeatedly affirms them. The Christian religion consists in the belief of these facts, and a life corresponding to them. Now, how did the apostles persuade such multitudes of heathens to believe a report so wonderful, profess a religion so novel, renounce the gods they had worshiped from their childhood, and all the ceremonies of an attractive, sensual religion; "temples of splendid architecture, statues of exquisite sculpture, priests and victims superbly adorned, attendant beauteous youth of both sexes, performing all the sacred rites with gracefulness; religious dances, illuminations, concerts of the sweetest music, perfumes of the rarest fragrance," and other more licentious enjoyments, inseparable from heathen worship. How did they persuade them to exchange all this for the assembly before daybreak, the frugal common meal, the psalm to Christ, and the commemoration of the death of a crucified malefactor? If we add, that they commemorated his resurrection, by observing the Lord's day, the question still comes up, How did they come to believe that he was risen from the dead? Could a few despised strangers, or a few citizens if you will, persuade such a community, purely by natural means, to believe such a report, to care whether the Syrian Jew died or rose, or to commemorate weekly, by a solemn religious service, either his death or resurrection? It is evident they believed what they commemorated. How did they come to do so?

But whether we can answer the question or not, the fact stands out as indisputable, that not merely the writers of the Epistles and Gospels, and a few enthusiasts, but an immense multitude of all ages, of both sexes, and of every rank—the whole membership of the primitive churches—did believe in the death, resurrection, and glory of the Lord Jesus, and did render to him divine worship. This second great fact affirmed in the Epistles, stands confirmed by the testimony of the heathen Governor, and of the Roman Emperor.

3. A mere theory of a new religion, unconnected with practice, may be easily received by those who care little about any, so long as it brings no suffering or inconvenience. But the religion of these Christians was, as you see, a practical religion. If their new worship required a great departure from the worship of their

childhood, their Christian morals required a still greater departure from their former mode of life. I need not remind you of the moral codes of Socrates, Plato, and Aristides, who taught that lying, thieving, adultery, and murder were lawful;* nor how much worse than the theory of the best of the heathen, were the lives of the worst; nor how unpopular to persons so educated would be such teaching as this—"Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin: that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot; speaking evil of you, who shall give account to him that is ready to judge the living and the dead." "Lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings." "Whosoever abideth in Christ sinneth not. Whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you. He that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil." So sharp, and stern, and strictly virtuous, is apostolic religion, as displayed in these letters. Is it possible then that these converted heathens did really even approach this standard of morality? Did this gospel of Christ actually produce any such reformation of their lives?

You have the testimony of apostates, eager to save their lives by giving such information as they knew would be acceptable to the persecutor; you have the testimony of the two aged deaconesses, under torture; you have the unwilling, but yet express, testimony of their torturer and murderer, that all his cruel ingenuity could discover nothing worse than an excessive superstition and culpable obstinacy. What, then, does this philosophic inspector of entrails, and adorer of idols, call an excessive superstition and culpable obstinacy? Why, they bound themselves by the most solemn religious services, not to be guilty of theft, robbery, or adultery; not to falsify their word, nor deny a pledge committed to them; and when some senseless blocks of brass were

* See Tract No. 25.

carried on men's shoulders, into the court-house, to represent a mortal man, they would not adore them, nor pray to them—no, not though this philosopher compiled the liturgy, and set the example. For this refusal, and this alone, he ordered them away to death. Doubtless they heard, in their hearts, the well-known words, "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters. But if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."

The morality of the Epistles, then, was not merely a fine theory, but an actual rule of life. The moral codes of the apostles were received as actually binding on the members of the churches of the first century. In this all-important matter of the rule of a good life—the fruits by which the tree is known—the integrity, authority, and success of the Apostles, in turning licentious heathens into moral Christians, is authenticated by the unwilling testimony of their persecutors. The Epistles of the Apostles stand confirmed as to their ethics, by the letters of Trajan and Pliny.

4. The only other fact to which I call your attention, from among the multitude alluded to in these letters, is the cost at which these converts from heathenism embraced this new religion. Every one who renounced heathenism, and professed the name of Christ, knew very well that he must suffer for it. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad with exceeding joy;" this was the welcome of the Bithynian convert into the Church of Christ. Persecution by fire and sword was then the common lot of the church. "I have never been present at any trials of the Christians," says the Governor. Such trials were well known to him it seems. He was not sure whether he should murder all who ever had borne the name of Christ, or only those who proved themselves to be really his disciples, by refusing to revile him, and return to idolatry; and the merciful Emperor commands him to spare the apostates. Above twenty years before—in A. D. 86—there were apostates from the persecuted religion. In A. D. 90, John had written, "they went out from us, that it might be made manifest they were not of us; for if they had been of us,

they would no doubt have continued with us; but they went out that it might be made manifest that they were not all of us." So it seems Pliny thought: "They all worshipped your image, and other statues of the gods; these also reviled Christ. None of which things, as is said, they who are really Christians can by any means be compelled to do." What these means were he tells us: "I put the question to them, whether they were Christians. Upon their confessing to me that they were, I repeated the question a second and a third time, threatening, also, to punish them with death. Such as still persisted, I ordered away to be punished." What is very remarkable, it was, it seems, "usual in such cases, for the crime to spread itself, even whilst under persecution." In the face of such dangers, these heathens would still profess faith in Christ, and when they might have saved their lives by reviling him, refused to do so. From the published rescript of the Emperor, approving of Pliny's course, and condemning to death all who were convicted of being really Christians—from the public circulars of the Apostles, warning them of "fiery trials," "Satan casting some of them into prison," and exhorting them to "be faithful unto death;" and from such comments on these as the torture and public execution of aged women as well as men,—the terms of discipleship were well known to the whole world. Yet we see that in the face of all this, "great numbers of persons, of both sexes, and of all ages, and of every rank," in Pliny's opinion, were so steadfast in their faith, that "they were in great danger of suffering."

Here then is another well attested fact, in which the testimony of the apostles stands confirmed by the signatures of the Bithynian Governor, and the Roman Emperor—a fact which stands forth clear, prominent, most undoubted, without the smallest trace of any thing mythological or misty about it—that, in A. D. 106, great numbers of converted heathens did suffer exile, torture, and death itself, rather than renounce Christ; and that it was well known that the Christian faith enabled its possessor to overcome the world.

These four great facts of the later Epistles, being thus established beyond dispute, in pursuance of our plan, we ascend the stream of history some forty years, to the time of the earlier Epistles, when Paul lay in the Mamertine dungeons, and his faithful companion, Luke, wrote the continuation of his narrative of

the things most surely believed among the Christians; when "Apostles were made as the filth of the world, and the offscouring of all things;" and Christians "were made a gazing stock, both by reproaches and afflictions;" "were brought before kings and rulers, and hated of all nations for Christ's name sake;" "endured a great fight of afflictions;" were "for his sake killed all the day long, and annointed as sheep for the slaughter;" were made a spectacle to the world, to angels, and to men." We remove the field of our investigation from a remote Province of Asia, to one equally remote from Judea, and far more unfavorable for the growth of the religion of a crucified Jew—the proud capital of the world—imperial Rome. The time shall be shortly after the burning of the city, in A. D. 64, and during the raging of the first of those systematic, imperial, and savage persecutions through which the Church of Christ waded, in the bloody footsteps of her Lord, to world-wide influence, and undying fame. Our historian shall be the well known Tacitus; and the single extract from his history, one of which the infidel Gibbon says:*

"The most sceptical criticism is obliged to respect the truth of this important fact, and the integrity of this celebrated passage of Tacitus." I shall not insert quotations from Paul or Luke; that were merely to transcribe large portions of the Epistles and Gospels, which whoever will not carefully peruse, disqualifies himself for forming a judgment of their veracity. The confirmation of the four facts already established, of the existence, worship, morals, and sufferings of the Disciples of Christ; and these facts as well known within thirty years after his death, will sufficiently appear by the perusal of the following testimony of Tacitus.†

After relating the burning of the city, and Nero's attempt to transfer the odium of it to the sect "commonly known by the name of Christians, he says:"

"The author of that name was Christ, who, in the reign of Tiberius, was put to death as a criminal, under the procurator, Pontius Pilate. But this pestilent superstition, checked for awhile, broke out afresh, and spread not only over Judea, where the evil originated, but also in Rome, where all that is evil on the earth finds its way, and is practised. At first, those only were apprehended who confessed themselves of that sect; afterward, a vast multitude discovered by them; all of whom were condemned, not so much for the crime of burning the city, as for their enmity to mankind. Their executions

* Decline and Fall, vol. 2, p. 407.

† Lib. xv. chap. 44.

were so contrived, as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, that they might be torn to pieces by dogs; some were crucified; while others, having been daubed over with combustible materials, were set up for lights in the night time, and thus burned to death. For these spectacles Nero gave his own gardens, and, at the same time, exhibited there the diversions of the circus; sometimes standing in the crowd as a spectator, in the habit of a charioteer; and, at other times, driving a chariot himself; until at length these men, though really criminal, and deserving of exemplary punishment, began to be commiserated, as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man."

We add no comment on this remarkable passage. Take up your New Testament and read the contemporary history—Acts 22 to the end of the book—and the letters of Paul from Rome, to Philemon, Titus, the Ephesians, Philippians, Colossians, and the second to Timothy, written when the aged prisoner was ready to be offered, and the time of his departure, amidst such scenes and sufferings, was at hand. Then form your own opinion as to the origin and nature of that faith in Jesus which enabled him to say: "None of these things move me, neither count I my life dear unto me, that I may finish my course with joy, and the testimony which I have received of the Lord Jesus." "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to Him against that day."

Whatever may be your opinion of the Apostles' hope for the future, you must acknowledge that we have ascertained, beyond contradiction, these four facts of the past:

1. That without the power of force, or the help of governments, and in spite of them, they did convert vast multitudes of idolaters from a senseless worship of stocks and stones, to the worship of the one living and true God—a thing never done by the preachers of any other religion before or since.

2. That without the help of power or civil law, and solely by moral and spiritual means, they did persuade multitudes of licentious heathens to give up their vices, and obey the pure precepts of the morality contained in their Epistles—a thing never done by the preachers of any other religion before or since.

3. That these converts were so firmly persuaded of the truth of their new religion, that, with the choice of life and worldly honor, or a death of infamy and torture before them, multitudes deliberately chose to suffer torture and death rather than renounce the belief in one God, obedience to his laws, and the hope of eternal life

through Jesus Christ, which they had learned from the sermons and letters of these Apostles—a thing never done by the professors of any other religion before or since.*

4. The faith which produced such an illumination of their minds; which caused such a blessed change in their lives; which filled them with joy and hope, and enabled them even to despise torture and death, was briefly this: "That Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again on the third day, according to the Scriptures, that he ascended up into heaven, and will come again to judge the world, and reward every man according to his works, and that whosoever believes these things in his heart, and confesses them with his mouth, shall be saved; and he that believeth them not, shall be damned."

It is a fact, then, indisputably proved by history, that the New Testament does teach a religion which can enlighten men's minds, reform their lives, give peace to their consciences, and enable them to meet death with a joyful hope of life eternal. It has done these things in times past, and is doing them now. These are its undoubted fruits. Reader, this faith may be yours. It will work the same results in you as it has done in others. Like causes ever produce like effects. Jesus waits to deliver you from your sins, to fill you with joy and peace in believing, and make you abound in hope, by the power of the Holy Ghost. He has promised, if you will ask it, "I will give them a heart to know me that I am the Lord."

* The sufferings of the Jews, under Antiochus, are no exception. They suffered for their faith in the true God, the Messiah to come, and a resurrection to life eternal.

NOTICE.

April, 1857.

The American Reform Tract and Book Society is progressing in efforts to spread Truth and Godliness, and promote action on all great moral questions, and more especially, the great question of Freedom and Slavery. Some thirty Tracts, and fifteen books, have been published. Arrangements are made for increasing this number just as fast as funds are provided.

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AMERICAN REFORM TRACT AND BOOK SOCIETY, CINCINNATI, OHIO.

PROPHECY.

"IN fifty years all Europe will be either Cossack or Republican." So prophesied the most sagacious of modern politicians, without any pretence to Divine inspiration, other than the inspiration of genius, when calculating the prospects of the future by the light of his past experience. "All genius is prophetic, inasmuch as it grasps general laws, universal in their range, and invariable in their operation, the application of which to particular events constitutes prediction. The Hebrew prophets were sagacious observers of human nature, and made very shrewd calculations of the future progress of events, by a careful induction of the invariable laws of nature from the history of the past. But there was nothing supernatural in that. Every poet, philosopher, and politician is more or less of a prophet. Men of profound genius are rare in any department of science, and ignorance ascribes to supernatural inspiration the sagacity derived from extensive observation; but philosophy traces to the same source the inspiration of Moses and Solon, of Apollo and Ezekiel, of Newton and Napoleon." So says the modern sceptic.

This prediction of Napoleon's is a fair specimen of the oracles of human sagacity, as well as a test of the wisdom of those philosophers who risk their eternal destiny on the sagacity of a man ignorant of his own fate one week ahead, and peril their souls on the chance that, ten years hence—when the affairs of Europe may be of as little consequence to them as they are now to Napoleon—Europe will bring forth from the throes of revolution either a despotism or a republic. No chance, it seems, of a birth of twins falsifying this sage prediction.

Suppose, however, that during the six thousand years during which statesmen have gambled with the liberties of mankind, as many as half-a-dozen should have guessed the shape of some coming event from the shadow which it cast before it—as Cayotte is reported to have predicted the fate of Charles for Louis the XVI., and the atrocities of the Parisian rabble during the Reign of Terror—what then? Is such a guess of any use to the world? Does it, or should it, command any respect when uttered? Does

it profess to come from the Disposer of all events, as his seal authenticating any revelation of moral duty to man?

O yes! We are told by men who could not read one of Apollo's oracles to save their lives, nor recite one of Isaiah's prophecies to save their souls—Apollo's oracles no less than Isaiah's were inspired. Could such persons be prevailed upon to read carefully any single prophetic book of Scripture, with the historic facts to which it refers, or even the briefest abridgment of these facts, such as that contained in Scott's, or the Comprehensive Commentary, they would not thus expose their ignorance alike of heathen and Christian oracles.

The differences between them are too numerous to be easily enumerated. The oracles of the heathen are always sources of gain to their prophets. The ancient Pythoness must have a hecatomb, the writing medium a dollar, and the modern Pythoness of the platform a dime. But under the inspiration of God even a Balaam becomes honest, and the leprosy of Naaman marks the sordid Gehazi and his seed for ever.

The oracles of the heathen are always immoral in their tendency. From the first spiritual communication through the serpent medium in the tree of knowledge, down to the last spiritual marriage rapped out by the oracle, they are all in favor of pride, ambition, lying, lust, and murder. The oracles of God begin with a prohibition of curiosity, pride, covetousness, and theft: "In the day thou eatest thereof thou shalt surely die. And they are uniformly of the same tenor, forbidding, reproving, threatening vice, and encouraging virtue, down to the last: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

This last mark of falsehood belongs to all heathen oracles, from the first utterance by the serpent down to the last response rapped out by the medium. Take any one heathen oracle of which we have any definite account—and the number is very small—and you will find that, if it is not "as equivocal as Apollo," *it is false*. For instance, infidels very confidently refer to the augury of Vettius Valens, that, "if it be true, as historians say, that Romulus saw twelve vultures at the founding of Rome, that signified that it should exist twelve centuries." It very properly begins with an if,

for the story of Romulus and the vultures is exceedingly apocryphal. But whether the story be false or no, the augury certainly is. If it refers to the material city then building, it was false. Brennus, the Gaul, burned it to the ground before it was four centuries old. If it prophesied the permanence of the political constitution, every school-boy knows that within twelve centuries half a dozen revolutions falsified the augury. If it referred to the ultimate duration of the city of that name, or of the Roman people, it is self-evidently false; for now, after the lapse of twenty-six centuries, Rome is larger, its territory wider, and its people more numerous, than for centuries after Romulus saw the twelve vultures. Yet men who have read Roman history present Vettius Valens as a prophet. It is written, "He frustrateth the tokens of the liars."

But it is objected that "the prophecies of Scripture are as obscure as the oracles; are all wrapped up in symbolical language; that many of them have a double meaning; that no two interpreters are agreed as to the meaning of the unfulfilled predictions; and that no man can certainly foretell any future event by means of them." The objection proceeds on a total mistake of the nature and design of prophecy, which is not to unvail the future for the gratification of your curiosity, but to give you direction in your present duty—precisely the reverse of the oracles referred to, which proposed to tell their votaries what would happen—but rarely condescended to direct them how to behave themselves so that things might happen well. The larger part of the prophecies of Scripture is taken up with directions to men how to regulate their conduct, rather than with information how God means to regulate his. There is just as much of the latter as is sufficient to show us that the God who gave the Bible governs the world, and even that it always urges the same moral lesson: "Say ye to the righteous that it shall be well with him, for he shall eat the fruit of his doings." "Woe to the wicked; it shall be ill with him, for the reward of his hands shall be given him." Whenever a vision relates to what God will do in the distant future, it is dark and mysterious; but whenever any directions are given necessary for our immediate duty, then the "vision is written and made plain on tables, *that he may run that readeth it.*" The possessors of a clearly engrossed title-deed have surely no reason to complain that the president has chosen that his seal appended to it shall consist of a device, which,

by reason of its being hard to read and harder to imitate, secures both himself and them against forgery. The double meaning of some prophecies is a double check. So far from resembling the equivocations of heathen oracles, by taking either of two opposite events for a fulfilment, they require both of two corresponding ones; and some prophecies, like a master key, open several successive events, and thus show that the same mind planned both locks and key. When the prediction is fulfilled all mystery vanishes, and men see plainly that thus it was written—that is to say, men who look—for the man who will not open his eyes will never see any thing that it concerns him to know. But the man who thinks that it concerns him so much to know what God will do with the world a hundred years after he is dead, that unless the prophecies of the Bible are all made plain to him, he will neither read God's word nor obey his law, may go on his own way. We expound no mysteries to such persons; for it is written, "None of the wicked shall understand."

As to the objection taken from the symbolical language of prophecy, and which seems to a number of our modern critics so weighty that they remove to the purely mythologic ground every thing "couched in symbolical language," and account nothing to be prediction unless "literal history written in advance"—I would merely ask, How is it possible to reveal heavenly things to earth-born men but by earthly figures? Do you know a single word in your own, or any other language to express a spiritual state or mental operation, that is not the name of some material state or physical operation, used symbolically? Heart, soul, spirit, idea, memory, imagination, inclination, &c., every one of them a figure of speech—a symbol. Nay, is there a letter in your own or in any other alphabet, that was not originally a picture of something? I demand to know in what way God or man could teach you to know anything you have never seen, but by either showing you a picture of it, or telling you what it is like? That is simply by type or symbol; and these are the only possible media of conveying heavenly truth, or future history to our minds. When, therefore, the sceptic insists that prophecy be given literally in the style of history written in advance, he simply requires that God would make it utterly unintelligible. We can gather clear and definite ideas from the significant hieroglyphics of symbolic language, but the literalities of history written in advance would be worse to

decipher than the arrow-headed inscriptions of Nineveh. Just imagine to yourself Alexander the Great reading Guizot, instead of Daniel; or Hildreth, as being less mysterious than Ezekiel; and meeting, for instance, such a record as this: "In the year of Christ 1847, the United States conquered Mexico, and annexed California." "In the year of Christ—what new Olympiad may that be?" he would say. "The United States of course means the States of the Achæan League, but on what shore of the Euxine may Mexico and California be found?" What information could Aristotle gather from the record that, "In 1857, the Transatlantic Telegraph was in operation?" Could all the augurs in the seven-hilled city have expounded to Julius Cæsar the famous despatch, if intercepted in prophetic vision, "Sebastopol was evacuated last night, after enduring for three days an infernal fire of shot and shell?" Nay, to diminish the vista to even two or three centuries, what could Oliver Cromwell, aided by the whole Westminster Assembly, have made of a prophetic vision of a single newspaper paragraph of history written in advance, to inform them that, "Three companies of dragoons came down last night from Berwick to Southampton, by a special train, traveling $54\frac{1}{2}$ miles an hour, including stoppages, and embarked immediately on arrival. The fleet put to sea at noon, in the face of a full gale from the S. W.?" Why, the intelligible part of this single paragraph would seem to them more impossible, and the unintelligible part more absurd, than all the mysterious symbols of the Apocalypse.

The world has accepted God's symbols thousands of years ago, and it is too late in the day for our reformers to propose new laws of thought and forms of speech, to the human race. David's prophetic lyrics, and Christ's lovely parables, Isaiah's celestial anthems and Ezekiel's glorious symbols, Solomon's terse Proverbs, will be recited and admired, ages after the foggy abstractions of mystified metaphysicians have vanished from the earth. The Thirst of Passion, The Cup of Pleasure, The Fountain of the Water of Life, The Blood of Murder, the Rod of Chastisement, The Iron Scepter, The Fire of Wrath, The Balance of Righteousness, The Sword of Justice, The Wheels of Providence, The Conservative Mountains, and The Raging Seas of Anarchy, The Golden, Brazen, and Iron Ages, will reflect their images in Truth's Mirror, and photograph their lessons on Memory's Tablet, while the mists of the "positive philosophy," "the absolute," and "the conditioned," float past unheeded, to the land of forgetfulness. God's prophetic symbols are the glorious

embodiments of living truths, while man's philosophic abstractions are the melancholy ghosts of expiring nonsense.

The prophetic symbols are sufficiently plain to be distinctly intelligible *after* the fulfillment, as we shall presently see; sufficiently obscure to baffle presumptuous curiosity before it. Had they been so written as to be fully intelligible beforehand, they must have interfered with man's free agency, by causing their own fulfillment. They hide the future sufficiently to make man feel his ignorance; they reveal enough to encourage faith in the God who rules it.

The revelation of future events, however, is not the principal design of the prophecies of the Bible; they bear witness to God's powerful present influence over the world now. For God's prophecy is not merely his foretelling something which will certainly happen at some future time, but over which he has no control—as an astronomer foretells an eclipse of the sun, but can neither hasten nor hinder it—but it is his revealing of a part of his plan of this world's affairs, to show that God, and not man, is the sovereign of this world. For this purpose he tells beforehand the actions which wicked men, of their own free will, will commit contrary to his law, and the measures he will take to thwart their designs, and fulfill his own. Nay, he declares he will so manage matters that without their knowledge, and even contrary to their intentions, heathen armies and infidel scoffers shall serve his purposes and show his power; while yet they are as perfectly voluntary in all their movements as if they, and not God, governed the world. Every fulfilled prophecy thus becomes an instance and evidence of a supernatural government; and is to a thinking mind a greater miracle than casting mountains into the sea. The style of prophecy corresponds to this design. It is not by any means apologetic or supplicating; but, on the contrary, majestic, convincing, and terrifying to the ungodly.

"Remember this and show yourselves men.

"Bring it again to mind, O ye transgressors.

"For I am God, and there is none else.

"I am God, and there is none like me.

"Declaring the end from the beginning,

"And from ancient times the things that are not yet done,

"Saying, 'MY COUNSEL SHALL STAND, AND I WILL DO ALL MY PLEASURE.'" *

* Isaiah, chap. 40: 8-11.

Infidels feel the power of this manifestation of God in his word; and are driven to every possible denial of the fact, and evasion of the argument drawn from it. They feel instinctively that Bible prophecies are far more than mere predictions. They would rather endow every human being on earth with the power of predicting the future than allow the God of heaven that power of ruling the present which these prophecies assert. Hence the attempt to admit their predictive truth, and yet deny their Divine authority, by ascribing them to human sagacity.

Transatlantic steam navigation has produced a remarkable change in the tone of infidel writers and speakers in regard to the prophecies of the Bible. You could not converse long with an infidel on this subject, a few years ago, until he would assure you, with all confidence, that the prophecies were all written after their fulfillment, and so were not prophecies at all. But now that travelers of all classes, scoffers, sailors, and doctors of divinity, scientific expeditions, and correspondents of daily newspapers, have flooded the world with undeniable attestations that many of them are receiving their fulfillment at this day, none but the most grossly ignorant and stupid attempt to deny that the prophecies of the Bible were written thousands of years since, and that many of them have since been accomplished; and that so many have been fulfilled that their accomplishment cannot be ascribed to chance. But the force of the argument for the Divine inspiration of the prophets is met by the assertion that there is nothing supernatural in prophecy, and that it is only one form of the inspiration of genius.

Calculating securely on that profound ignorance of the Bible which characterizes their followers, modern writers inform them that "none of the prophets ever uttered any distinct, definite, unambiguous prediction of any future event which has since taken place, which a man without a miracle could not equally well predict." It is alleged that the prophecies, in predicting the overthrow of the nations of antiquity, predicted nothing beyond the ken of human sagacity, enlightened by a careful study of the experience of the past and the invariable laws of nature—that it requires no inspiration to foretell the decay of perishing things—that the invariable progress of all things, empires as well as individuals, is first upward, through a period of youthful vigor and energy, then onward through a period of ripe maturity, and then

downward, through a gradual decay and final dissolution, to the inevitable grave. The world's history is but a history of the decline and fall of nations.

I. Now, if this be true, it is an awful truth for the infidel, for *it sweeps away the last vestige of a foundation of his hope for eternity*. The only reason any unbeliever in Revelation could ever give, or that modern spiritualists do give, for their hope of a happy eternity, is the analogy of Nature—the alleged constant progress of all things toward perfection in this world. It is an awkward truth that individually we must die and the worms crawl over us; but then the wretched fate of the individual was to be compensated by the glorious progress of the race onward and ever onwards and upward—from the fungus to the frog, and from the frog to the monkey, from the monkey to the man, from the noble savage wild in woods, to the pastoral tribe; thence to the empire and the federal republic; and finally to the reign of individual and passionnal attraction, and union with the sum of all the intelligences of the universe, through a constant progress towards infinite perfection.

But, alas! it seems it was a false analogy, an ill-observed fact, a delusion; the course of nature is all the other way. The tendency of all perishing things is not to perfection, but to perdition; and it needs no inspiration to tell that man's loftiest towers and strongest cities and proudest empires will come to ruin; or that the most polished, powerful, and populous nations of antiquity will dwindle down into Turks, Moors, and Egyptians. Here is a fact of awful omen. Death reigns in this world of ours—death moral, social, political, and physical, has ever trampled upon man, proud man, learned man, civilized man, over all the plans of man, over every man and over every association of men, even the largest, the wisest, the mightiest. And now the infidel, having taken away our hope of help from heaven, comes with the serpent's hiss and fiendish sneer to taunt the perishing world with this miserable truism—that the tendency of every thing on earth is to perdition, and that it needs no inspiration to tell it. Truly it does not. Were that all the prophets of God had to tell us—as it is all the prophets of infidelity can prophecy—we had as little need for the one as for the other. Earthquake and hurricane, volcano and valley flood, autumn frosts and winter blasts, fever, consumption, war, and pestilence, the grave-yard and the charnel-house, the

Parthenon and the Pyramids, and the mounds of Mexico and Assyria, unite to attest this awful doom.

But what reason has the skeptic to believe that this invariable law of nature shall ever be repealed, and this inevitable progress of all things to perdition be arrested? Why may not men be as selfish and filthy, and grasping and murderous in the other world as they are in this? Why may not the course of nature be as fatal to the sinner's prosperity there, as it is here? Why may not the progress of the proud empires and spheres of futurity, be such as the skeptic declares the progress of the past to have been, so invariably towards dissolution and death, that it shall need no inspiration to predict its course downward, downward, ever downward, to endless perdition? Stand forward skeptic, and point the world to an instance in which an ungodly nation has stemmed this all-destroying torrent of ruin; or acknowledge that all you can promise the nations of the world to come, from your experience of the invariable laws of nature, is *perdition, endless perdition*.

II. It is manifest, however, that this destruction of nations and desolation of empires must have had a beginning some time or other. Nations could not perish before they had grown, nor empires be destroyed till they had accumulated; and during all this period of their growth and vigor, the experience of mankind would never lead them to predict their ruin. The sagacious observer, beholding Babylon, Nineveh, Damascus, and Tyre, growing and flourishing during a period of a thousand years past, would have no reason from such an experience to expect any thing else than a thousand years of prosperity to come. Especially impossible is it for human sagacity, enlightened by experience, to predict *unexampled* desolations—destructions such as the world had never witnessed.

Now the predictions of the Bible are predictions of unexampled desolations, and unparalleled ruin of empires. The desolation of any extensive region of the earth, or the overthrow of any great nation, was an event absolutely unknown to the world when the prophets of the Bible began to utter their predictions; unless the skeptic will allow the truth of the Bible record of the prediction and execution of the deluge, and the destruction of Sodom. War and conquest had indeed caused some provinces to change masters; one nation had made marauding invasions on others, and carried

off cattle and slaves; but the result of the greatest military operation of which we have any record, at the commencement of the prophetic era—the conquest of Palestine by the Israelites—so far from desolating the region, or exterminating the people, had been merely to increase its productiveness, and drive its former occupants to new settlements, where at that era they were fully able to cope with their former conquerors. Whatever the experience of thirty centuries may have since taught the nations concerning the certainty of the connection between national crime and national ruin, a long suffering God had not then given any such signal examples of it, as those of which he gave warning by the prophets.

The course of the nations and cities founded after the deluge had been regularly onward and prosperous, and they were just rising to the maturity of their power and splendor when Jonah, Micah, Hosea, and Isaiah, began to pronounce their sentences. They denounced desolation and solitude against nations more populous than this continent, one of whose cities enumerated more citizens than some of our proud commonwealths, and displayed buildings, a sight of whose crumbling ruins is deemed sufficient recompense for the perils of a journey of six thousand miles. The hundred churches of Cincinnati could all have been conveniently arranged in the basement of the temple of Belus; on the first floor our hundred thousand non-church going citizens might have assembled to listen to a lecture on spiritualism from some eloquent Chaldean soothsayer; and the remaining seven stories would have still been open for the accommodation of the natives of the original Queen City. Every product of earth was trafficked in the markets of Tyre—a single Jewish house imported annually more gold than all the banks of this continent possess—and the whole coinage of the United States since 1793 would want a hundred millions of dollars of the value of the golden furniture of a single temple in Babylon. In fact, in the suburbs of Babylon or Nineveh, Washington or Cincinnati would have been insignificant villages; and the stone-fronted brick palaces of Broadway and the Fifth Avenue, would make passable stables and haylofts for the mansions of Thebes or Petra.

So far, therefore, from being the teaching of experience, the calculation of sagacity, there was nothing more utterly unexampled and unparalleled than the complete desolation of any nation at the

time the prophets of Israel predicted such things. If the world has grown wiser since regarding the decline and fall of empires, it has gathered the best part of its sagacity from the prophecies.

III. The prophecies of the Bible are not vague general denunciations of natural decline and extinction to all the nations of the world, which, if they were merely the exposition of a universal *natural* law of national death, they would be—nor yet the application of any such natural and inevitable law to some particular nation, denouncing its destruction, without any specification of time, manner, instrument, or cause of its infliction. They are all the applications of *moral law*—sentences pronounced on account of national wickedness. In every case the prophecy charges the crimes, and specifies the punishment selected by the Judge of all the earth. The nations selected as examples of Divine justice are as various as their sentences are different—covering a space as long as from Eastport to San Francisco, and climes as various as those between Canada and Cuba; peopled by men of every shade of color and degree of capacity, from the negro servant of servants, to the builders of the Colosseum and the pyramids. They minutely describe, in their own expressive symbols, the nations yet unfounded and kings unborn, who should ignorantly execute the judgments of the Lord. They predict the futures of over thirty states—*no two of which are alike*, each prediction embracing a large number of minute particulars, any one of which was utterly beyond the range of human sagacity. To predict that a man will die may require no great sagacity, but to tell the year of his death, that he will die as a criminal, allege the crime for which he will be sentenced, the time, place, and manner of his execution, and the name of the sheriff who will execute the sentence, is plainly beyond the skill of man. Such is the character of Bible predictions. Zedekiah's sentence was thus pronounced; and thus, too, the sentences of nations doomed to ruin for their crimes are recorded in the Bible, that men may know that the mouth of the Lord hath spoken them. If, for instance, a prophet should declare that New York should be overturned, and become a little fishing village, and that her stones and timber, and her very dust, should be scraped off and thrown into the East River—that Philadelphia should become a swamp, and never be inhabited, from generation to generation—that Columbus should be deserted, and become a hog-pen—that Louisville should become a dry, barren desert, and New Orleans be utterly

consumed with fire, and never be built again—that learning should depart from Boston, and no travelers ever pass through it any more—that New England should become the basest of the nations, and no native American ever be President of the Union, but that it should be a spoil and a prey to the most savage tribes, and that the Russians should tread Washington under foot for a thousand years, but that God would preserve Pittsburg in the midst of destruction—and if all these things should come to pass, would any man dare to deny that the prophet spake not the dictates of human sagacity, or the calculations of genius, but the words of God?

To attempt to illustrate the Divine wisdom displayed in a system of connected predictions, covering the destiny of the nations of the world, and extending from the dawn of history to the end of time, by presenting two or three instances of the fulfillment of specific predictions, would be something like exhibiting a fragment of a column as a monument of the skill of the architect of a temple; yet, as such a fragment may excite the curiosity of the traveler to visit the structure whence it was taken, I shall present two or three prophecies in which specific predictions are given, concerning the *geographical, political, social, and religious condition* of three of the great nations of antiquity—*Egypt, Judea, and Babylon*—the fulfillment of which is spread over the surface of empires and the ruins of cities, patent to all travelers at the present hour, and abundantly attested in hundreds of volumes. An interesting collection of such testimonies will be found in *Keith on the Prophecies*; while the curious in history will find an invaluable collection of extracts from authentic historians, illustrating the specific fulfillment of prophecy in the past, in *Newton on the Prophecies*. I do earnestly hope hundreds of my young readers will purchase and peruse both these volumes.

Could human sagacity have calculated that Egypt—the most defensible country in the world, bounded on the south by inaccessible mountains, on the east by the Red Sea, on the west by the trackless, burning desert; able to defend the mouths of her river with a powerful navy, and to drown an invading army every year by the inundation of the Nile; which had not only maintained her independence, but extended her conquests for a thousand years past—Egypt, which had given learning, arts, sciences, and idolatry to half the world, and which had not risen to the height of its fame

or the extent of its influence for hundreds of years after the prediction—should be invaded, conquered, spoiled, become a prey to strangers and evermore to strangers, never have a native prince, sink into barbarism, renounce idolatry, and become famous for her desolations? Yet the Bible predictions are specific on all these matters: *“I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein by the hand of strangers. I the Lord have spoken it. Thus saith the Lord God, I will also destroy the idols, and I will cause the images to cease out of Noph, and there shall be no more a prince of the land of Egypt.”**

Let infidels read the fulfillment of these predictions: “Such is the state of Egypt. Deprived twenty-three centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and at length the race of Tartars distinguished by the name of the Ottoman Turks. The Mamelukes, purchased as slaves and introduced as soldiers, soon usurped the power and selected a leader. If their first establishment was a singular event, their continuance is not less extraordinary; they are replaced by slaves brought from their original country.† Says Gibbon: “A more unjust and absurd constitution can not be devised than that which condemns the natives of the country to perpetual servitude under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Beyite dynasties were themselves promoted from the Tartar and Circassian bands; and the four and twenty beys, or military chiefs, have ever been succeeded, not by their sons, but by their servants.”‡ Mehemet Ali cut off the Mamelukes, but still Egypt is ruled by the Turks, and the present ruler (Ibrahim Pasha) is a foreigner. It is needless to remind the reader that the idols are cut off. Neither the nominal Christians of Egypt, nor the iconoclastic Moslem, allow images to appear among them. The rivers, too, are drying up. In one day’s travel forty dry water-courses will be crossed in the Delta; and water-skins are needed now around the ruined cities whose walls were blockaded by Greek and Roman navies.

* Ezekiel, chap. xxx.

† Volney’s Travels, I, 74, 103.

‡ Decline and Fall, chap. lix.

*"It shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations, for I will diminish them that they shall no more bear rule over the nations."** Every traveler will attest the truth of this prediction. The wretched peasantry are rejoiced to labor for any who will pay them five cents a day, and eager to hide the treasure in the ground from the rapacious tax-gatherer. I have seen British horses refuse to eat the meal ground from the mixture of wheat, barley, oats, lentiles, millet, and a hundred unknown seeds of weeds and collections of filth, which forms the produce of their fields. For poverty, vermin, and disease, Egypt is proverbial. Let us hear a scoffer's testimony, however: "In Egypt there is no middle class, neither nobility, clergy, merchants, nor landholders. A universal air of misery in all the traveler meets points out to him the rapacity of oppression, and the distrust attendant upon slavery. The profound ignorance of the inhabitants equally prevents them from perceiving the causes of their evils, or applying the necessary remedies. Ignorance, diffused through every class, extends its effects to every species of moral and physical knowledge. Nothing is talked of but intestine troubles, the public misery, pecuniary extortions, and bastinadoes."†

Here, then, we have conclusive proof of the fulfillment at this day of four distinct, specific, and improbable Bible predictions: concerning the country—the rulers—the religion—and the people of Egypt.

Let us note now a distinct and totally different judgment pronounced against the transgressors of another land. Pre-eminent in inflicting destruction on others, her retribution was to be extreme. Degradation and slavery were to be the portion of the learned Egyptians, but utter extinction is the doom of mighty Babylon. It is written in the Bible concerning the land where the farmer was accustomed to reap two hundred fold: *"Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest. Every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. Behold the hindermost of the nations shall be a dry land and a desert. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate."*‡

* Ezekiel, chap. xxix.

‡ Jeremiah, chap. 50 and 51.

† Volney, I. 190.

Proofs in abundance of the fulfillment of these predictions present themselves in every volume of travels in Assyria and Chaldea. "Those splendid accounts of the Babylonian lands yielding crops of grain of two and three hundred fold, compared with the modern face of the country, afford a remarkable proof of the *singular desolation* to which it has been subjected. The canals at present can only be traced by their decayed banks. The soil of this desert consists of a hard clay, mixed with mud, which at noon becomes so heated with the sun's rays, that I found it too hot to walk over it with any degree of comfort."* "That it was at some former period in a far different state is evident from the number of canals by which it is traversed, now dry and neglected; and the quantity of heaps of earth, covered with fragments of brick and broken tiles, which are seen in every direction—the indisputable traces of former cultivation.† "The abundance of the country has vanished as clean away as if the besom of desolation had swept it from north to south; the whole land, from the outskirts of Babylon to the farthest stretch of sight, lying a melancholy waste. *Not a habitable spot appears for countless miles.*‡

As the desolation of the country was to be extraordinary, so the desolation of the city of Babylon was to be remarkable. When the prophet wrote, its walls had been raised to the height of three hundred and fifty feet, and made broad enough for six chariots to drive upon them abreast. From its hundred brazen gates issued the armies which trampled under foot the liberties of mankind, and presented their lives to the nod of a despot, who slew whom he would, and whom he would allowed to live. Twenty years' provisions were collected within its walls, and the world would not believe that an enemy could enter its gates. Nevertheless the prophets of God pronounced against it a doom of destruction as extraordinary as the pride and wickedness which procured it. Tyre, the London of Asia, was to *become a place for the spreading of nets*, § and the infidel Volney tells us its commerce has declined to a *trifling fishery*; but even that implies some few resident inhabitants. Rabbah, of Ammon, was to become *a stable for camels and a couching place for flocks*. || Lord Lindsay reports that "he could not sleep amidst its ruins for the bleating of sheep,

* Mignon's Travels, 31.

† Trans. Bombay Lit. Soc., i. 123.

‡ Porter's Babylonia, ii. 285.

§ Ezekiel, chap. 26.

|| Ezekiel, chap. 25.

that the dung of camels covers the ruins of its palaces, and that the only building left entire in its Acropolis is used as a sheepfold." * Yet sheepfolds imply that the tents of their Arab owners are near, and that some human beings would occasionally reside near its ruins. But desolation, solitude, and utter abandonment to the wild beasts of the desert is the specific and clearly predicted doom of the world's proud capital. The most expressive symbols are selected from the desert to portray its desertion.

"Babylon, the glory of the kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, nor dwell in, from generation to generation. Neither shall the Arabian pitch tent there; neither shall shepherds make their folds there; but wild beasts of the desert shall be there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there; and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant places." †

Every traveler attests the fulfillment of this strange prediction. "It is a tenantless and desolate metropolis," says Mignon, who, though fully armed, and attended by six Arabs, could not induce them by any reward to pass the night among its ruins, from their apprehension of evil spirits. So completely fulfilled is the prophecy, *"The Arabian shall not pitch his tent there."* The same voice which called camels and flocks to the palaces of Rabbah, summoned a very different class of tenants for the palaces of Babylon. Rabbah was to be a sheepfold, Babylon a menagerie of wild beasts—a very specific difference, and very improbable. One of the later Persian kings, however, after it was destroyed and deserted, repaired its walls, converted it into a vast hunting-ground, and stocked it with all manner of wild beasts; and to this day the apes of the Spice Islands, and the lions of the African deserts meet in its palaces, and howl their testimony to the truth of God's word. Sir R. K. Porter saw two majestic lions in the Mujelibé, (the ruins of the palace,) and Fraser thus describes the chambers of fallen Babylon: "There were dens of wild beasts in various places, and Mr. Rich perceived in some a strong smell, like that of a lion. Bones of sheep and other animals were seen in the cavities, with numbers of bats and owls. Here, for the first time,

* Lindsay's Travels, ii. 78, 117.

† Isaiah, chap. 13.

for the bittern and pools of water. The sea is come up upon Babylon, she is covered with the waves thereof.*† On the other hand it is no less specifically declared: "*Her cities are a desolation, a dry land, and a wilderness. Behold the hindermost of the nations shall be a wilderness, a dry land, and a desert.*"‡

But the scoffer's contradiction is a fact. God can cause the most discordant agencies to agree in effecting his purpose. Babylon is alternately an overflowed swamp from the inundations of the obstructed Euphrates, and an arid desert under the scorching rays of an eastern sun. Says Mignon: "Morasses and ponds tracked the ground in various places. For a long time after the subsiding of the Euphrates great part of this place is little better than a swamp." At another season it was "a dry waste and burning plain." Even at the same period, "one part on the western side is low and marshy, and another an arid desert."§

Another, and widely different agent, to be employed in the destruction of the great center of tyranny and idolatry, is thus specifically and definitely indicated in the prediction: "*Behold I am against thee, O destroying mountain, that destroyest all the earth; and I will stretch out my hand against thee, and roll thee down from the rocks, and make of thee a burnt mountain; and they shall not take of thee a stone for a corner, or a stone for foundations, but thou shalt be desolate for ever, saith the Lord.*"||

"There is one fact," says Fraser, "in connection with the most remarkable of these relics, (the Birs Nimrod,) which we can not dismiss without a few more observations. All travelers who have ascended the Birs have taken notice of the singular heaps of brickwork scattered on the summit of this mound, at the foot of the remnant of the wall still standing. To the writer they appeared the most striking of all the ruins. That they have undergone the most violent action of fire is evident from the complete vitrification which has taken place in many of the masses. Yet how a heat sufficient to produce such an effect could have been applied at such a height from the ground is unaccountable. They now lie on a spot elevated two hundred feet above the plain, and must have fallen from some much more lofty position, for the structure which still remains, and of which they may be supposed originally to have formed a part, bears no marks of fire. The building originally

* Isaiah, chap. 14.

† Jeremiah, chaps. 50 and 51.

|| Jeremiah, chap. 51.

‡ Jeremiah, chap. 51.

§ Mignon, 139.

can not have contained any great proportion of combustible materials, and to produce so intense a heat by substances carried to such an elevation, would have been almost impossible, for want of space to pile them on. Nothing, we should be inclined to say, short of the most powerful action of electric fire, could have produced the complete, yet circumscribed fusion which is here observed. Although fused into a solid mass, the courses of bricks are still visible, identifying them with the standing pile above, but so hardened by the power of heat, that it is almost impossible to break off the smallest piece; and, though porous in texture, and full of air-holes and cavities, like other bricks, they require, on being submitted to the stone-cutter's lathe, the same machinery as is used to dress the hardest pebbles." *

Egypt was to be reduced to slavery and degradation, Babylonia to utter barrenness and desolation; but a different and still more incredible doom is pronounced in the Bible upon Judea and its people. The land was to be emptied of its people, and remain uncultivated, retaining all its former fertility, while the people were to be scattered over all the earth, yet never to lose their distinct nationality, nor be amalgamated with their neighbors: *"I will make your cities waste, and bring your sanctuaries into desolation; and I will bring the land unto desolation, and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate and your cities waste. Then shall the land enjoy her Sabbaths as long as it lieth desolate, and ye be in your enemies' land, even then shall the land rest, and enjoy her Sabbaths. † Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return and shall be eaten, as a teil tree and as an oak, whose substance is in them when they cast their leaves. ‡ The generation to come of your children, AND THE STRANGER FROM A FAR LAND, shall say, 'Wherefore hath the Lord done thus to this land? What meaneth the heat of this great anger?' "* §

It is superfluous to adduce proof of the undeniable and acknowledged fulfillment of these predictions, but, as an example of the

* Fraser's Mesopotamia and Assyria, 145.

† Leviticus, chap. 26.

‡ Isaiah, chap. 6.

§ Deuteronomy, chap. 29

way in which God causes seoffers to fulfil the prophecies, let us again hear Volney: "I journeyed in the empire of the Ottomans, and traversed the provinces which were formerly the kingdoms of Egypt and Syria. I enumerated the kingdoms of Damaseus and Idumea, of Jerusalem and Samaria. This Syria, said I to myself, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets. What ever became of so many productions of the hand of man? What ever became of those ages of abundance and of life? *Great God! from whence proceed such melancholy revolutions? For what cause is the future of these countries so strikingly changed? Why are so many cities destroyed?* Why is not that ancient population reproduced and perpetuated? A mysterious God exercises his incomprehensible judgments. He has doubtless pronounced a secret malediction against the earth. He has struck with a curse the present race of men in revenge of past generations."* The malediction is no secret to any who will read the twenty-ninth chapter of Deuteronomy; nor is the avenging of the quarrel of God's covenant confined to the sins of past generations. The philosopher who would understand the fates of cities and empires, should read the prophecies.

The word of God specifies no less distinctly and definitely the destiny of the Jewish than of the Babylonian capital, but fixes on a widely different kind of destruction. Babylon was never to be built again, but devoted to solitude—busy Tyre to become a place for spreading nets—the caravans, which once brought the wealth of India through Petra were to cease, and the doom was to "cut off him that passeth by and him that returneth." But Jerusalem, it was predicted, should long feel the miseries of a multitude of oppressors, should never enjoy the luxury of solitary woe, but "*be trodden down of the Gentiles.*"† Saracens, Tartars, Turks, and Crusaders, Gentiles from every nation of the earth, fulfilled the prediction of old, even as hosts of pilgrims from all parts of the earth do at this day.

So minute and specific are the predictions of Scripture, that the fate of particular buildings is accurately defined. One temple to the living God, and only one, raised its walls in this world, which he had made for his worship. Its frequenters perverted it from its

* Volney's Ruins of Empires, Book I.

† Luke, chap. 21.

proper use of leading them to confess their sinfulness, seek pardon through the promised Savior to whom its ceremonies pointed, and learn to be holy, as the God of that temple was holy. They hoped that the holiness of the place would screen them in the indulgence of pride, formality, and wickedness. The temple of the Lord, instead of the Lord of the temple, was the object of their veneration. But the doom went forth, "*Therefore for your sakes shall Zion be plowed as a field, and Jerusalem shall become as heaps, and the mountain of the house like the high places of the forest.*" * History has preserved, and the Jews to this day curse, the name of the soldier, Terentius Rufus, who plowed up the foundations of the temple. It long continued in this state. But the emperor Julian the Apostate conceived the idea of falsifying the prediction of Jesus, "*Behold your house is left unto you desolate,*" † and sent his friend Alypius with a Roman army and abundant treasure, to rebuild it. The Jews flocked from all parts to assist in the work. Spades or pickaxes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of oak and purple. But they were obliged to desist from the attempt, for "horrible balls of fire breaking out from the foundations with repeated attacks, rendered the place inaccessible to the scorched workmen, and the element driving them to a distance from time to time, the enterprise was dropped." ‡ Such is the testimony of a heathen, confirmed by Jews and Christians. The enclosures of the mosque of Omar forbidding them all access to the spot on which it stood, leave it desolate to the Jews to this day.

IV. No sane man can believe that such minute and accurate predictions of various and improbable events, could be the result of human calculations; yet there is another feature of the Bible prophecies still farther removed beyond the reach of human sagacity, and that is remarkable and unaccountable *preservation amidst the general ruin*. If, as skeptics allege, destruction is the natural and inevitable doom, then preservation is supernatural and miraculous—a miracle of Divine power controlling nature; and its prediction is a miracle of Divine wisdom. Now the prophecies of the Bible contain several very definite, and widely different predictions of the preservation of people and cities from the general destruction. We shall refer in this case also to those of whose ful-

* Micah, chap. 3.

† Ammian Marcell. lib. 23, chap. 1

‡ Matthew, chap. 23.

fillment there can be no manner of doubt, for the facts are palpable and undeniable at the present day.

Of the Israelitish nation God predicted, that it should be a peculiar, distinct people, separate from the other nations of the world: "*Lo the people shall dwell alone, and shall not be reckoned among the nations.*"* In apparent contradiction to this separation, he further threatened to punish them for their sins, by dispersing them over the world: "*I will scatter you among the heathen, and will draw out a sword after you.*"† *For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth.*"‡ It was further threatened, as if to make sure of their national destruction, "*And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee a trembling heart and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee, and thou shalt fear day and night, and have none assurance of thy life.*"|| Contrary to all appearances, and in spite of all this dispersion and persecution, it is predicted that Israel shall still exist as a nation, and be restored to the favor of God, and that prosperity which ever accompanies it: "*And yet, for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them; for I am the Lord their God.*"§

Here are four distinct predictions—of national peculiarity—universal dispersion—grievous oppression—and remarkable preservation. The fulfillment is obvious and undeniable. You need no commentary to explain it. Go into any clothing-store on Western Row, or into the synagogue in Broadway, and you will see it. The infidel is sorely perplexed to give any account of this great phenomenon. How does it happen that this singular people is dispersed over all the earth, and yet distinct and unamalgamated with any other? How does it happen that for eighteen hundred years they have resisted all the influences of nature, and all the customs of society, and all the powers of persecution, driving them towards amalgamation, and irresistible in all other instances? In the face of the power of the Chinese Empire, in spite of the

* Numbers, chap. 23.

† Leviticus, chap. 26.

‡ Amos, chap. 9.

§ Deuteronomy, chap. 32.

|| Leviticus, chap. 26.

tortures of the Spanish Inquisition, amidst the chaos of African nationalities and the fusion of American democracy, in the plains of Australia, and in the streets of San Francisco, the religion, customs, and physiognomy of the children of Israel are as distinct this day as they were three thousand years ago, when Moses wrote them in the Pentateuch, and Shishak painted them on the tombs of Medinet Abou. How does the infidel account for it? It will not do to allege the favorite story about purity of blood and Caucasian race; for the question is, How does it happen that this people, and this people alone, have kept the blood pure; while all other races are so mingled that no other race can be found pure on earth? Besides, lest any should suppose such a cause sufficient for their preservation, another nation descended from the same father and the same mother—the children of Jacob's twin brother, have utterly perished, and there is not any remaining of the house of Esau.

Human sagacity, with all the facts before its face, can not give any rational account of the causes of this anomaly. It can not tell to-day, why this people exists separate from, and scattered through all nations, from Kamschatka to New Zealand; how, then, could it foretell, three thousand years ago, this singular exception to all the laws of national existence? While the sun and moon endure, the nation of Israel shall exist as God's witness to God's word—an undeniable proof that the mouth of the Lord hath spoken it.

Take another instance of preservation, so remarkable amidst the surrounding destruction, that it arrested the attention and admiration of the author of the Decline and Fall of the Roman Empire, skeptic and scoffer though he was.

The seven churches of seven of the most considerable cities of Asia, were then, as the churches of Christ still are, the salt of the earth. Ten righteous men would have averted God's judgments from Sodom. Jesus pronounced the sentences of these churches seventeen hundred and sixty years ago, and the present condition of the cities attests the Divine authority of the record containing them. They are various and specific. Three were to be utterly destroyed. Against two no special threatening is denounced. To the remaining two promises of life and blessing are given.

Ephesus, famous for its magnificence, the busy avenue of travel,

the seat of the temple of Diana, long the residence of an apostle, and afterward of Christian bishops—"one of the eyes of Asia,"—as it stood first on the roll of cities, first receives the doom of abused privileges: "*I will remove thy candlestick out of its place, unless thou repent.*"

Says Gibbon: * "The captivity and ruin of the seven churches of Asia was consummated (by the Ottomans) A. D. 1312; and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity. In the loss of Ephesus, the Christians deplored the fall of the first angel, and the extinction of the first candlestick of the Revelation. *The desolation is complete*, and the temple of Diana or the Church of Mary will equally elude the search of the curious traveler."

"A few unintelligible heaps of stones," says Arundell, "with some mud cottages untenanted, are all the remains of the great city of the Ephesians. Even the sea has retired from the scene of desolation, and a pestilential morass, covered with mud and rushes, has succeeded to the waters which brought up the ships laden with merchandisc from every country." Some parts of the site of the city are cultivated; and Fisk, who entered into conversation with the Greek peasants, men and women whom he found pulling up the tares and weeds from the corn, ascertained that they all belonged to *distant villages*, and came there to labor.

Had the twenty thousand patrons of the drama in the thirty-one theatres of New York, honored the theatre of Laodicea with their presence, its polite citizens would have accommodated them all on the reserved seats, retiring themselves to ten thousand less commodious sittings, and to two less gigantic theatres. While yet busy in the erection of their splendid places of public amusement, Jesus said, "*I will spew thee out of my mouth.*" "The circus and three stately theatres of Laodicea are peopled with wolves and foxes," says Gibbon.

A Lydian capitalist once deposited in the vaults of Sardis more specie than is now in circulation in this whole continent. But Jesus said, "*Thou hast a name that thou livest and art dead. If, therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee.*"

"Sardis," says Gibbon, "is a miserable village." A later writer

(Durbin) tells us that the Turks say, "Every one who builds a house in Sardis dies soon, and avoid the spot." Arundell, in his account of his visit to the seven churches, says: "If I were asked what impresses the mind most strongly on beholding Sardis, I should say "its indescribable *solitude*, like the darkness of Egypt, that could be felt. So deep the solitude of the spot, once the lady of kingdoms, produces a feeling of desolate abandonment in the mind which can never be forgotten." Connect this feeling with the message of the Apocalypse to the church of Sardis, "Thou hast a name that thou livest and *art dead*, and then look around and ask, Where are the churches? Where are the Christians of Sardis? The tumuli beyond the Hermus reply, "*All dead!*"—suffering the infliction of the threatened judgment of God for the abuse of their privileges. Let the unbeliever, then, be asked, Is there no truth in prophecy?—no reality in religion?

Only twenty-seven miles north of this desolate metropolis, the manufactories of Thyatira despatch weekly to Smyrna, cloths, as famous over Asia for the brilliancy and durability of their hues as those which Lydia displayed to the admiration of the ladies of Phillippi. Two thousand two hundred Greek Christians, two hundred Armenian, and a Protestant Church under the care of the missionaries of the American Board of Commissioners of Foreign Missions, assemble every Sabbath to commemorate the resurrection of Him who said to the Church of Thyatira: "*I will put upon you no other burden; but that which ye have already hold fast till I come.*"

The fragrant citron still flourishes around the birth-place of Galen; but the ruins of the famous library of 200,000 manuscripts are far less durable memorials of the city of booksellers than those beautifully dressed skins, which, taking their name (*Pergamena*) from the place of their manufacture, will preserve the name and fame of Pergamos as long as parchment can preserve man's memorials or God's predictions. Though famous for fragrance, physic, and philosophy, Pergamos was infamous for idolatry, licentiousness, and persecution; yet still endeared to Jesus as the scene of the martyrdom of faithful Antipas, and the dwelling-place of a hidden church; and widely different sentences are recorded against those opposite classes. The public memorials are to perish, but the hidden word to endure. "The fanes of Jupiter and Diana, and Venus and Esculapius, (worshipped under the symbol of a live

snake,) were prostrate in the dust, and where they had not been carried away by the Turks to cut up into tombstones or pound into mortar, the Corinthian columns and the Ionic, the splendid capitals, the cornices and the pediments, all in the highest ornament, were thrown in unsightly heaps ;”* is the comment on the threatening of Jesus, *“I will fight against them—the idolaters—with the sword of my mouth.”* The 3,000 Greek and 300 Armenian Christians, and even the 10,000 Turkish inhabitants of the modern Pergamos, have received hundreds of copies of the promise, *“To him that overcometh I will give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.”* But whether the hidden church of Pergamos shine forth or not, Gibbon was inaccurate in stating, in the face of facts, that “the god of Mohammed without a rival is invoked in the mosques of Pergamos and Thyatira.” God’s providence is as discriminating as his prophecy, though unbelief may overlook both.

We have noted here instances of the prediction of remarkable destruction to Sardis, Ephesus, and Laodicea—of continued existence to Pergamos and Thyatira—let us now note a prediction of remarkable escape and preservation from the universal doom. If it requires no inspiration to prophecy destruction—the universal fate of humanity, according to the infidel—surely it requires more than human skill to say that any city shall escape this universal fate, and more than human power to avert this destruction. Of Philadelphia—but twenty-five miles distant from the ruins of Sardis—Jesus said, and the Bible records the prophecy: *“I know thy works ; behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie ; behold I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly, hold that fast thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out ; and I will write*

* Macfarlane's Seven Apocalyptic Churches.

upon him the name of my God, and the name of the city of my God, which is, New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

"Philadelphia alone," says Gibbon, "has been saved by prophecy, or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant sons defended their religion and their freedom alone for fourscore years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins—a pleasing example that the paths of honor and safety may be the same."

In the pages of this eloquent writer it would be hard to discover another instance of unqualified hearty commendation of soldiers or sufferers for Christianity and liberty, such as Gibbon here bestows on Philadelphia's valiant sons. But it was written, "*I will make them come and worship before thy feet,*" and the skeptic and scoffer must fulfill the word of Jesus; even as the unbelieving Mohammedan also does, when he writes upon it the modern name, Allah Sehr—*The City of God*. A majestic solitary pillar, of high antiquity, arrests the eye of the traveler, and reminds the worshippers of the six modern churches of Philadelphia, of the beauty and faithfulness of the prophetic symbol. Heaven and earth shall pass away, but Jesus' word shall not pass away.

Improbable to human sagacity as this preservation must have seemed, the resurrection of a fallen city is more utterly beyond man's vision. In the Bible, however, tribulation and recovery was foretold to Smyrna: "*Fear none of those things which thou shalt suffer. Behold the devil shall cast some of you into prison, and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.*" "The populousness of Smyrna is owing to the foreign trade of the Franks and Armenians," says the scoffer. No matter to what it is owing; he who dictated the Bible foresaw it, and made no mistake in foretelling it. Says Arundell: "This, the other eye of Asia, is still a very flourishing commercial city, one of the very first in the present Turkish empire in wealth and population, containing 130,000 inhabitants. The continued importance of Smyrna may be estimated from the fact that it is the seat of a consul from every nation in Europe. The prosperity of Smyrna is now rather on the increase than the decline, and the houses of painted wood, which were most unwor-

thy of its ancient fame and present importance, are rapidly giving way to palaces of stone rising in all directions; and probably, ere many years have passed, the modern town may not unworthily represent the ancient city, which the ancients delighted to call the crown of Ionia. Commercial activity and architectural beauty, however, are but a small part of the glorious destiny of the community to which Jesus says, "I will give thee a crown of life." Deliverance from the curse of sin, and communion with the Lord of Life, alone can secure either a nation's or an individual's immortality. Smyrna possesses the gospel of salvation. Several devoted English and American missionaries proclaim salvation to its citizens. From its printing presses thousands of copies of the word of life issue to all the various populations of the Turkish empire. A living church of Christ in Smyrna holds forth for the acceptance of the dying nations around her, that crown of life promised and granted by the word of God, not to her only, but to all who love his appearing and his kingdom.

V. This is the grand distinction of God's word of prophecy, *that it is the word of life*. It is the only word which promises life, the only word which bestows it on fallen humanity. Recognizing no inevitable law of destruction but the sentence of God, no invariable law of nature superior to the counsel of Jehovah, nor any progress of events which his Almighty arm can not arrest and reverse, it points a despairing world to sin as the cause of all destruction, to Satan as the author of sin, to ungodly men in league with him as the foes of God and man, and to Christ pledged to perpetual warfare with such until the last enemy be destroyed. This word of prophecy tells us, that the battle-fields Messiah has won are earnest of that great victory; points to the columns which he has preserved erect amidst scenes of ruin, as assurances that he is able to save to the uttermost all that come unto God by him; goes to the grave-yards, where fallen Smyrnas, idolatrous Saxons, debased Sandwich Islanders, and cannibal New Zealanders have buried the image of the living God, and in Jesus' name proclaims, "*I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live;*" and, amidst the very ruins of destroyed cities, and the crumbling heaps of their perished memorials, beholds the assurances that Satan's rule of ruin shall not be perpetual, anticipates the day when the course of sin and misery shall be reversed, and teaches Adam's sons to face the foe, and chant

forth that heaven-born note of victorious faith, "*O thou enemy! destructions are come to a perpetual end.*"

Come forth, trembling skeptic, from the cave of thy dark invariable experience of death and destruction, and from the vain sparks of thy misgiving hopes of an ungodly eternity to come less miserable than the past, and lift thine eyes to this heavenly sunrising on the dark mountain tops of futurity, the like of which thou didst never dream of in all thy Pantheistic reveries. Search over all the religions of the world—the hieroglyphics of Egypt, the arrow-headed inscriptions of Assyria, the classic mythologies of graceful Greece and iron Rome, the monstrous shasters of thine Indian Pundits, or the more chaotic clouds of thy German philosophies—in none of them wilt thou ever find this divine thought, *an end of destructions—a perpetual end.* Cycles of ruin and renovation, and of renovation and ruin, vast cycles, if you will, but evermore ending in dire catastrophes to gods and men—an everlasting succession of death and destructions, is the fearful vista which all the religions of man, and thine own irreligion, present to thy terrified vision. But thou wast created in the image of the living God, and durst not rest satisfied with any such prospect. Now I come in the name of the Lord to tell thee that, "God so loved the world that he gave his only begotten Son, that whosoever believeth on Him *should not perish, but have everlasting life*"—and I demand of thee that thou acknowledge this promise of life everlasting to be the word of that living God, and to show cause, if any thou hast, why thou dost relinquish thy birthright, and spurn the gift of everlasting life which is in Christ Jesus our Lord?

But, if thou hast no sufficient cause why thou shouldest choose death rather than life, then hear, and your soul shall live, while I relate the promises which God hath made of old to our fathers, and hath fulfilled to us their children, by raising up his Son Jesus Christ from the dead, and sending him to bless you, by turning away every one of you from your iniquities. For there can be no deliverance from misery and destruction but by means of delivery from sin and Satan.

It is quite in agreement with the manner of our deliverance from any of the evils of our fallen condition, that our deliverance from the power of sin and Satan be effected by the agency of a deliverer. Our ignorance is removed by the knowledge of a teacher—our sickness by the skill of a physician—the oppressed nation hails the

advent of a patriotic leader, and oppressed humanity acknowledges the fitness and need of a Divine deliverer, even by the ready welcome it has given to pretenders to this character, and by the longing desire of the wisest and best of men for a divinely-commissioned Savior—a desire implanted by the great prophecy, which stands at the portal of hope for mankind, in the very earliest period of our history, that “*the seed of the woman should bruise the serpent’s head,*” and so leave man triumphant over the great destroyer.

The prophecies regarding the Messiah are so numerous, pointed, various, and improbable, as to set human sagacity utterly at defiance; while they are also connected so as to form a scheme of prophecy, which gradually unrolls before us the advent, the ministry, the death, resurrection, and ascension of the Lord, the progress of his gospel over all the world, and the blessed effects it should produce on individuals, families, and nations. It closes with a view of the second coming of Jesus to conquer the last of his enemies, and take possession of the earth as his inheritance. I can only lop off a twig or two from this blessed tree of life, in the hope that the fragrance of the leaves may allure you to take up the Bible, and eat abundantly of its life-giving promises. As I have in the three previous Tracts abundantly proved the veracity of the New Testament history, I shall now with all confidence refer to its account of the birth, life, and death of Jesus, as illustrating the prophecies.

The time, the place, the manner of his birth, his parentage and reception, were plainly declared, hundreds of years before he appeared.

When Herod had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born, and they said unto him, “in Bethlehem of Judea, for thus it is written by the prophet: *‘And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor, that shall rule my people Israel.’*” The first verse of this chapter records the fact, “Now when Jesus was born in Bethlehem of Judea.”*

The throne of Judah was to be occupied by strangers, and the line of native princes was to cease upon the coming of this Gover-

* Matthew, chap. 2.

nor, and not till his coming: "*The scepter shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come, and to him shall the gathering of the people be.*" On the day of his crucifixion the rulers of the Jews made this formal and public announcement of the fact, "We have no king but Cæsar."*

He was to address a class of people whom no other religious teacher had condescended to notice before, and very few save those sent by him ever since: "*The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.*" Hear Jesus' words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Go and tell John those things ye do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, *and the poor have the gospel preached unto them.* And blessed is he who-soever shall not be offended in me."†

Yet, notwithstanding his feeding of thousands, and healing of multitudes, and teaching of the lowest of the people, it was foretold he should be unpopular: "*He is despised and rejected of men, a man of sorrows, and acquainted with griefs, and we hid, as it were, our faces from him. He is despised, and we esteemed him not.*" The brief records are: "Then all his disciples forsook him and fled." "Then began Peter to curse and to swear, saying, 'I know not the man.' Pilate saith unto them, 'Ye have a custom that I release unto you one at the passover: will ye, therefore, that I release unto you the King of the Jews?' Then they all cried again, saying, 'Not this man, but Barabbas.' Now Barabbas was a robber."‡

All the prophets agree in predicting that for the sins of his people, and to atone for their guilt, he should be put to death by a shameful public execution: "*In the midst of the week Messiah shall be cut off, but not for himself. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed. He was numbered with the transgressors, and he bore the sin of many, and he made intercession for the transgressors. They pierced my hands and my*

* Gen., 49: 10. John, 19: 15.

† Isaiah, 61. Matthew, 11: 2.

‡ Isaiah, 53: 3. Matthew, 26: 56, 74; 27: 15. John, 18: 40.

feet." * The record says: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." "And when they were come to the place which is called Calvary, there they crucified him and the malefactors, one on the right hand and the other on the left. Then said Jesus, '*Father, forgive them, for they know not what they do.*'"

The one grand unparalleled fact, one which demands the hope of dying men for a victory over the great destroyer, and a resurrection from the tomb—the fact that one man born of a woman died, and did not see corruption, but rose again from the dead and went up into heaven, and dieth no more—forms the theme of many a prophetic psalm of triumph: "*Thou wilt not leave my soul in hell, nor wilt thou give thine Holy One to see corruption. Thou wilt show me the path of life. Thou wilt make me full of joy with thy countenance. Thou hast ascended on high. Thou hast led captivity captive.*" Often did Jesus predict this prodigy before friend and foe: "*Sir, we remember that that deceiver said, when he was yet alive, 'After three days I will rise again.'*" The last chapters of the gospels relate the proofs by which he convinced his incredulous disciples that the prophecy was fulfilled: "Behold my hands and my feet, that it is I myself. Handle me and see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he saith unto them, '*Have ye here any meat?*' And they gave him a piece of a broiled fish, and of an honey comb. And he took it and did eat before them; and said unto them, '*Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And while he was blessing them he was parted from them, and carried up into heaven. And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel, which said, '*Ye men of Galilee, why stand ye gazing up into heaven?*'*"

* Daniel, 9: 26. Isaiah, 53: 5, 12. Psalm 22: 16. Matthew, 20: 28. Luke, 23: 33.

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' " *

With your own eyes you shall see the fulfillment of this prophecy. Every eye shall see him. The clouds of heaven shall then reveal the vision now sketched on the page of revelation: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, 'Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying: neither shall there be any more pain; for the former things are passed away.' And he that sat upon the throne said, '*Behold, I make all things new.*' And he said unto me, '*WRITE, FOR THESE WORDS ARE TRUE AND FAITHFUL.*'

* Psalm 16: 10; 68: 18. Matthew, 28: 63. John, 20: 24. Luke, 20: 36. Acts, 1: 9.

NOTICE.

April, 1857.

The American Reform Tract and Book Society is progressing in efforts to spread Truth and Godliness, and promote action on all great moral questions, and more especially, the great question of Freedom and Slavery. Some thirty Tracts, and fifteen books, have been published. Arrangements are made for increasing this number just as fast as funds are provided.

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AMERICAN REFORM TRACT AND BOOK SOCIETY, CINCINNATI, OHIO.

INFIDELITY AMONG THE STARS.

A little or superficial knowledge of philosophy may incline a man's mind to Atheism; but depth in philosophy bringeth men's minds about to religion.

BACON.

- WHEN skeptics, who are determined not to believe in the Bible, find the historical evidences of its genuineness, authority, and inspiration, impregnable against the assaults of criticism, they turn their attention to some other mode of attack, and of late years have selected their weapons from the physical sciences. The argument thus raised is, that the Bible cannot be the word of God, because it asserts facts contrary to the teachings of science. Of this warfare Voltaire may be considered the leader, in his celebrated attack on the chemical processes recorded in scripture; in which he exposed himself to the ridicule of all the chemists and metallurgists in Europe, by denying the possibility of dissolving the golden calf: the solution of gold being actually found in every gilder's shop in Paris, and known even to coiners and forgers for hundreds of years before he made this notable discovery. The result was ominous.

The whole circle of the sciences has been ransacked for such arguments, and especially has every new discovery been hailed by skeptics as an ally to their cause, until further acquaintance has demonstrated that the stranger, too, was in alliance with religion. Thus, when Geology began to upheave his Titanic form, he was eagerly greeted as a being undoubtedly not of celestial, but rather of subterranean, or even infernal origin, and so willing to employ his gigantic powers in the assault upon heaven, and able to overwhelm the Bible and the Church under the ruins of former worlds. But now that skeptics have discovered the proofs he gives of the presence of the Almighty on this world of ours, they are getting shy of his acquaintance, and are cultivating the society of some new and juvenile visitors from the chambers of Animal Magnetism and Biology. The same scene will doubtless be acted over again; and these infantile strangers, when able to give distinct utterance to the facts of their developed consciousness, will bear testimony to the truth of God.

Such objections to the Bible are very rarely brought forward by

truly scientific man. It is a phenomenon, like the advent of a great comet, to find a man profoundly versed in any science, attack the Bible. ~~Yon third or fourth~~ rate men of learning attain distinction in this field. An able Bible writer or lecturer always has been promoted to that high eminence from the school-room, or the editorial sanctum of an unsuccessful newspaper; or his patients have not sufficiently appreciated his physic, or he has failed in getting a patent-right for his wonderful perpetual motion, or possibly he has enlarged his practical knowledge of science in the laboratory of some Western College, and had his head turned by being asked to hear the mathematical recitations during the sickness of some professor. But to hear of men like Galileo, Kepler, Boyle, Newton, and Leibnitz, or of Lyell, Mantell, Herschell, Agassiz, Hitchcock, Balbo, Nichol, or Rosse, heading an attack upon Christianity, would be an unprecedented phenomenon. Such men are profoundly impressed with the thorough agreement between the facts of nature rightly observed, and the declarations of the Bible rightly interpreted.

Nevertheless, the other class being both the most numerous and the most noisy, make up by perseverance for their deficiency of information, and counterbalance their ignorance by their assurance. Such writers, assuming that they have outstripped all the philosophers of former days, will tell you how foolishly David and Kepler, and Bacon and Newton, and Herschell dreamed of the heavens declaring the glory of the Lord, and the firmament showing his handy work; "while at the present time, and for minds properly familiarized with true astronomical philosophy, the heavens display no other powers than those of natural laws, and no other glory than that of Hipparchus, of Kepler, of Newton, and of all who have helped to discover them." Theology belongs only to the infancy of the human intellect; metaphysical philosophy is the amusement of youth; but the full grown man has learned to relinquish both religion and reason, and comes to the "positive state of science in which the human mind, acknowledging the impossibility of obtaining absolute knowledge, abandons the search after the origin and destination of the universe, and the knowledge of the secret causes of phenomena." The crown of modern science is ultimately to be placed upon the brow of Atheism; but long before that eagerly-desired achievement, the old Bible theology is to be buried beyond the possibility of a resurrection, under moun-

tains of natural laws, and monuments of scientific discovery. These assertions, confidently made, and perseveringly reiterated in the ears of ungodly men ignorant of the facts, of impetuous youths eager to throw off the restraints of religion, of christians weak in the faith, and even poured into the unsuspecting mind of childhood, produce the most painful, and often fatal results; and it becomes the imperative duty of the bishops of the Church of Christ not to allow them to pass unchallenged, but to convince the gainsayers, and stop the mouths of these unruly and vain talkers; or, if that be not possible, to make their folly manifest to all men. The weapons for such a service are well tried and abundant, and the difficulty lies only in making a proper selection.

At first view, the extinction of religion by science seems very unlikely. It is as unlikely that any thing that an infidel says about religion should be true, as that a blind man should describe the sun correctly. Did you ever know one who could quote three verses of scripture correctly, or even read a chapter accurately and attentively, with the book before him? I shall show you presently that learned infidels make the grossest blunders respecting the plainest scripture records of scientific facts. It is very unlikely that infidels, who lay no claim to prophetic inspiration, should make any predictions about religion more reliable than those they have been telling so abundantly for two hundred years past, respecting the immediate overthrow of Christianity and the Bible; which, nevertheless, has been going on conquering new kingdoms every year, its missionaries outstripping scientific ardor in exploring the mysteries of African Geography, honorably receiving the prizes which the infidel Volney instituted for philological proficiency, and printing Bibles from Voltaire's printing-press. And it is very unlikely that these physical sciences, so long worshippers in the temple of God, should now become impious: as unlikely as that John Angel James, or D'Aubigne, or Buchanan, or Hodge, or Barnes should now, in their old days, renounce the Bible, and blaspheme God. What! Astronomy, and Geology, and Zoology, and Botany, and Ethnography, that were suckled at the breast of the Bible, raise their hands against the mother that bore them! Incredible! These young sciences made an early profession of religion; taught sabbath-school in the days of Job, Zophar, and Elihu; wrote sacred poetry, and were licensed to preach, in the days of Solomon; poured forth prophetic raptures in

the days of Uzziah, Jotham, Ahaz, and Hezekiah; wrote volumes on the politics of Christianity in Babylon, and painted glorious visions of the victories of the Lamb of God, and dazzling views of the landscapes of paradise restored in Patmos; employed the gigantic intellect of Newton, the elegant pen of Paley, the eloquence of Chalmers, Herschell's heaven-piercing eye, and Miller's muscular arm, to guard the outer courts of the sanctuary, while they sung sublime anthems to the music of David's harp within; and have they now, after such a life of devotion, relinquished all these sublimities and beatitudes, taken lodgings in the sty, and renounced their faith in God, and hope of heaven, for the infidel maxim, "Let us eat and drink, for to-morrow we die"? God forbid!

No rational man will be easily convinced of the truth of such an unlikely accusation. Least of all will he believe it, on the say-so of men of whom he knows little, save that they are not much acquainted with either religion or the sciences. I, for one, mean to enquire for the truth from reliable informants. The object of this and the following Tracts is to interrogate these physical sciences themselves whether they are really becoming skeptical of the being of the Living God, and hostile to Holy Scripture; or whether they have lately given any utterances which would give occasion to such a suspicion. I do not propose, of course, to attempt giving an outline of Astronomy, Geology, Zoology, Ethnography, &c., in the limits of this or subsequent Tracts; but confining our attention to Astronomy, I shall assume that my readers are possessed of such a knowledge of the principles of that science as our common schools afford every intelligent youth—or, should their early education be defective in this respect, I entreat them to do themselves the justice, and enjoy the high gratification, of perusing some of the lucid and interesting popular works on the subject to be found in every bookstore, or in our public libraries*—and proceed to select from the

* *Kendall's Uranography and Atlas of the Heavens* is a cheap and useful manual. Sir John Herschell's *Outlines of Astronomy* is a larger and more scientific work. Somerville's *Connection of the Physical Sciences* displays the wide range of modern discovery in Astronomy, and its connected sciences. The attractive works of the Christian Philosopher, Thos. Dick, L.L. D., *The Siderial Heavens*, *The Solar System*, and *Celestial Scenery*, will ever be as popular as they are perspicuous and original. The condensed, Incid, frigid *Cosmos* of the encyclopediac Humboldt, will interest those who understand the technology of the science. The discoveries of Lord Rosse's magnificent telescopes are described with a simple, majestic eloquence not unworthy of the grandeur of the theme, by J. P. Nicholl, L.L. D., in *Contemplations on the Solar System*, and the

vast mass of modern discoveries those which have a bearing upon the question, *Is the progress of astronomical discovery hostile, or favorable, to natural and revealed religion?*

The progress of astronomical science has swept away the alleged facts on which all systems of Atheism have been based.

1. *It has refuted the fundamental dogma of Atheism, that the universe is infinite, and therefore self-existent.* The assertion is confidently made by Atheists and Pantheists, that the universe has no boundaries; not merely none which we can see, but that it actually fills all immensity: suns succeeding suns, and firmament clustering beyond firmament, throughout infinite space.

It is indispensable for the Atheist not only to assert, but to prove this to be the fact, if he would convince himself, or any other person, that the universe had no Creator, but exists by the necessity of its own nature; for that which exists by the necessity of its own nature, must exist in all time, and in every place. No reason can be given why self-existent suns, planets, and moons, should exist in any one portion of space, and not exist in any other similar portion of space. For if such a reason could be given, that reason must show a cause for their existence in the one place, and their non-existence in another; and that cause must have existed before the universe, and must have been a cause sufficient to produce the effect. This sufficient cause includes ability to produce, wisdom to arrange, and force to put in motion all the powers of the universe: qualities which reside only in an intelligent being. This is the cause which the Bible asserts when it says, "In the beginning God created the heavens and the earth," and which Atheists deny when they assert that "the universe is eternal and infinite."

Now, this fundamental article of the creed of infidels is utterly incapable of proof. If the fact were really so, they never could prove it. They acknowledge no revelation from an infinite understanding, but found their belief on the knowledge of a number of finite and ignorant beings. Before they are competent to pronounce upon the extent of the universe, they must explore it thoroughly; which, when they shall have done, they will have demonstrated that it has boundaries, seeing they have discovered them;

but, if they have not thoroughly explored the universe, that can not say that it is infinite, because they do not know. The very utmost, then, which could possibly be asserted on the matter would be, not that the universe has no boundaries, but that man has never reached them. As in the case of ocean soundings, if we cannot find bottom, we are not therefore to conclude that there is none, but that our line is not long enough, or our lead not heavy enough to reach it.

For, it were a logical absurdity to say, that the whole is greater than the sum of its parts—that any number of finite parts could compose an infinite universe. Each sun or planet is a finite object, and any possible number of them can be counted in a sufficient time. It is impossible that any number can be infinite; for we are not using the word infinite here in the loose sense in which it is used by mathematicians, when they speak of an infinite series; that is, a series which, though it has no end, has a beginning; but in the strict sense of something having neither beginning nor end. A beginning of the universe, either in space or time, is the very thing the Atheist denies.

While reason thus enables us to show this dogma of the infinity of the universe to be theoretically improbable, and logically irrational, science has lately taken a more decisive step, and demonstrated it to be actually false. The universe has boundaries, and we have seen them. The proof is simple, and easily demonstrable, since the discovery that *nebulæ* are clusters of stars. That broad band of luminous cloud which stretches across the heaven, called the Milky Way, consists of millions of stars, so small and distant that we cannot see the individual stars, and so numerous that we cannot help seeing the light of the mass: just as you see the outline of the forest at a distance, but are unable to distinguish the individual trees. Besides this mass of stars to which our solar system belongs, there are thousands of smaller similar clouds in various parts of the heavens, which have successively been shown to consist of multitudes of stars. But all around these star-clouds the clear blue sky is discovered by the naked eye.

Now, it is easy to perceive, that if all the regions of infinite space were filled either with self-luminous suns, or planets capable of reflecting light, or comets of gaseous consistency, at such distances as the Milky Way, or any other star-cloud demonstrates to be safe and practicable, we should see no blue sky at all; but the whole

vault of heaven would present that whitish light resulting from the mingling of the rays of multitudes of stars, planets, and comets, which the Milky Way does actually exhibit. No matter how small or how distant these stars, *if they were only infinitely numerous*, it is impossible that there could be any point in the heavens unilluminated by their rays, even although the stars themselves were invisible to our eyes, or even to our telescopes. The whole heaven would be one vast Milky Way.

Though the telescope discovers multitudes of stars where the naked eye sees none, yet they are, in far the greater number of instances, "*seen projected on a perfectly dark heaven, without any appearance of intermixed nebulosity.*"* And even through the Milky Way, and the other nebulae, the telescope penetrates, through "*intervals absolutely dark, and completely void of any star, of the smallest telescopic magnitude.*"† It may assist us to understand the full import of this declaration, to remember that Lord Rosse's large telescope clearly defines any object on the moon's surface as large as the Custom House. Its power of penetrating space surpasses our power of imagination, but is represented by saying, that light, which flashes from San Francisco to London quicker than you can close your eye and open it again, requires *millions of years* to travel to our earth from the most distant star-cloud discoverable by this telescope.‡ If a galaxy like this of ours existed any where within this amazing distance, that telescope would discover its existence. It has, in fact, augmented the universe visible to us, 125,000,000 times, and thus made us feel that not merely this world, which constitutes our earthly all, and yon glorious sun, which shines upon it, but all the host of heaven's suns, and planets, and moons, and firmaments, which our unaided eyes behold, are but as a handful of the sand of the ocean shore, compared with the immensity of the universe. But ever, and along with this, it has shown us the ocean as well as the shore, and revealed boundless regions of darkness and solitude stretching around and far away beyond these islands of existence. The telescope, then, enlarges and confirms our views of the extent of the unoccupied portions of space.

If there were only one dark point of the heavens no larger than

* Herschell's Outlines, ch. xvii., § 887.

† Cosmos, III, 197.

‡ Architecture of the Heavens, 9th ed., p. 180.

the apparent magnitude of the smallest star, this one unoccupied space would sufficiently disprove the infinity of the universe, inasmuch as there would be a portion of space of boundless length, and of a diameter not less than the diameter of the earth's orbit, say 190,000,000 miles, in which stars might exist, as they do in its borders, but yet do not. But the argument becomes utterly overwhelming, when the attempt is made to calculate the proportion of space occupied by the stars to that left unoccupied. Whether we take Herschell's computation, that the nebulae cover one 270th part of the superficies of the visible heaven,* or Struve's supposition of the existence of a star subtending no measurable angle, in every part of the visible sky as large as the surface of the moon, the vast disproportion of the universe to the space in which it is placed, forces itself upon our notice. For, upon the largest of these computations, the proportion of existence to empty space is mathematically proved to be not greater than as the cube of 1 to the cube of 269; that is to say, there is room for 19,395,109 such universes as this of ours in that small part of infinite space open to the view of Herschell's telescopes. But when we come to consider the vastness of these regions of darkness, over which no light has traveled for twenty millions of years, and remember also that astronomers have looked clear through the nebulae, and find that they bear no more cubical proportion to the infinite darkness behind them than the sparks of a chimney do to the extent of the sky against which they seem projected, so far from imagining the universe to be infinite, we stand confounded at its relative insignificance, and are convinced that it bears no more proportion to infinite space than a fishing-boat does to the Atlantic Ocean.

There is no possible evasion of this great fact, by any contradictory hypothesis. It cannot be objected "that stars may exist at infinite distances, whose light has not yet reached the limits of our universe." If they do, they did not exist from eternity, for there is no possible distance over which light could not have traveled, during eternal duration. But their eternal existence is the very thing which the Atheist is concerned to prove. Grant that infinite space is filled with worlds *which had a beginning*, and their necessary existence instantly falls, and we are compelled to seek for a cause of their beginning of existence: that is to say, a Creator.

* Cosmos, iv. 292.

Nor will it answer the purpose to say, "that for any thing we know to the contrary, these dark regions may be filled with dark stars."

If the fact were so, it is equally fatal to the dogma of self-existence. Some stars shine: others are dark. Why so? Wherefore this difference? Variety is an effect, and demands a prior cause. Were there only two stars in the sky, or two substances on the earth, and those unlike in any particular, that plurality and that variety would prove that they could not be infinite or self-existent, but dependent upon some cause for their existence, and their various forms.

But we do know many things contrary to the notion that the dark regions of infinite space may be full of dark stars. Light is not the only indication of the presence of a star. The attraction of gravity, which is wholly independent of light, is a proof quite as certain and satisfactory to the astronomer. The presence of stars and planets too faint to be discovered by the naked eye, and of one, the planet Neptune,* as far distant from the planet disturbed by its attraction as the earth is from the sun, was ascertained, and its place pointed out to a degree, by Adams and Leverrier, *before it was seen*. If the dark interplanetary spaces, then, were full of dark attracting bodies; the perturbations of the other planets would discover their existence. So the presence of some invisible stars at much greater distances from their visible associates has been discovered by Bessel,† and it is quite possible that a dark firmament may yet be discovered, containing as great a number of dark stars as we now behold of luminaries: another group of islets in the ocean of infinite space. But the very facts which will prove their existence will disprove their infinity; for we can know their presence only by their perturbation of the proper motions of the visible stars; but if infinite space were full of dark bodies, the visible stars would have no room to move at all. It is easily demonstrable, that if infinite space were filled with dark stars, the equilibrium and coherence of our galaxy, and of all other clusters of stars, would be destroyed. The existence of nebulae and clusters, and the revolutions of the binary stars, are conclusive proof that the dark parts of infinite space are not full of dark attracting bodies.

* Nicholl's *Contemplations on the Solar System*, xxx.

† *Cosmos*, iii. 253.

Nor can the Atheist here raise his usual argument from unknown facts, and say that, "far beyond the range of our most powerful telescopes, a boundless expanse of firmaments may exist." It concerns not our present argument whether such exist or not. Whatsoever discoveries may be made to eternity, of firmaments, ten thousand times ten thousand times larger than we now behold, *they can never bear the smallest proportion to the infinite space in which they exist.* Beyond these islets will extend gulfs and oceans immeasurable. Our argument, however, has no concern with the unknown possible, but with the actual fact—visible to the naked eye, and confirmed by the telescope—that there is a portion of space in which millions of universes such as this might exist with safety, yet they do not. Worlds, therefore, do not exist by the necessity of their own nature, wherever there is room for them, but must have had some pre-existent, external, and supernatural cause of their existence in this place and not in other places. This implies choice—will—God.

The physical refutation of the self-existence of the universe is completed by the discovery, that all the orbs of heaven, as well as the earth, are in motion, and that an orderly and regulated motion.* The fact need not be illustrated, for it is not denied. The consequence is inevitable. That which is self-existent must be unchangeable: for change is an effect, and demands a cause; and the cause must exist before the effect, and produce it. Whatsoever is changeable, then, is a product of a prior cause, and so not self-existent. But the universe is changeable, for it is in motion, which is a change of place; therefore, the universe is not self-existent, but the product of a prior cause.

No mechanical law is a sufficient cause for this motion. To allege that a power of orderly, regulated motion—and there is no other sort of motion in heaven or earth—is an inherent property of matter, is simply to insult our common sense, and overturn the foundation of all reason. For we have no knowledge of matter, and can have none, more certain than we have of the constitution of our own minds, which requires us to trace up every change among material objects to *the energy and will of a person* capable of planning and effecting the change. To refer us to the law of gravity is not to give us a *cause* for the motions of the heavenly bodies, but

* Herschell's Outlines, ch. xvi.

only a *name*; for law is only a *rule of action*. We demand a law-giver—an agent—a *force*, capable of producing effects. When the law of projectiles makes a cannon ball, and projects it, we will believe that the law of gravity made the worlds, and moves them.

“Descending within the mind’s interior chambers, I find no conviction so sure of the existence of an external world, as is my belief in the reality of *power*—of something that sustains succession, and causes order. Again, then, whence this idea, and what is it? What this attribute with which I endow material laws, and raise them into *forces*? Now, in my apprehension, the strictest scrutiny cannot obtain for these inquiries any reply save one: we *primarily* connect the idea of *power* with no change or movement, except an act or determination of the FREE WILL; but from such acts, that idea is inseparable. If, therefore, in order to explain the progress of material things, we require the agency of *efficient causes*, is not this a direct and solemn recognition—through all form and transiency—of the necessity of an *ever present creative power*: a power requisite and necessary to uphold—to renew the universe every moment—or, rather, to prolong creation by the persistence of the creative act? And, in very truth, startling though it be, such is the only and ultimate scientific idea of the Divine Omnipresence. Law is not even the Almighty’s minister; the order of the material world, however close and firm, is not merely the Almighty’s ordinance. The *forces*, if so we name them, which express that order, are not powers which he has evolved from the silence, and to whose guardianship he has committed all things, so that He himself might repose. No! above, below, around, *there is God*: there his universal presence, speaking to finite creatures, in finite forms, a language which only the living heart can understand. In the rain and the sunshine; in the soft zephyrs; in the cloud, the torrent, and the thunder; in the bursting blossom, and the fading branch; in the revolving season, and the rolling star: there is the Infinite Essence, and the mystic development of HIS WILL.”*

2. *Scientific Astronomy inexorably demolished the Atheistic scheme for the arrangement of the Solar System by accident, commonly known as Buffon’s cosmogony.*

“Buffon supposes that the force of a comet falling obliquely on the sun has projected to a distance a torrent of the matter of which

* Nicholl’s *Architecture of the Heavens*, 9th ed., 272.

it is composed, as a stone thrown into a basin causes the water which it contains to splash out. This torrent of matter, in a state of fusion, has broken into several parts, which have been arrested at different distances from the sun, according to their density, or the impetus they received. They then united in spheres, by the effect of motion of rotation, and condensing by cold, have become opaque and solid planets and satellites.*"

This formation of worlds by accident, it is true, gave no reason for the form of their orbits, for their rotation on their axes, in one direction, and that, too, the direction of their motion, nor for several other matters, of which infidels make little account, but about which plain men like to ask, namely: Where did the sun come from? What melted it down into a fluid state, fit to be splashed about? Where did the comet come from? And who threw it with so correct an aim through infinite space as exactly to hit the sun *in an oblique direction*. Creation, it seems, was nearly missed, after all. This chaotic theory never gained much respect from men of science, though its simplicity speedily opened its way among the vulgar, and it has ever been a favorite with the most ignorant class of infidels, numbering thousands of warm advocates, even at the present day.

It was thought to be very much corroborated by the discovery of the asteroids, and their supposed formation by the explosion of a larger body. There is a certain proportion observed in the distances of the orbits of the planets from each other—a breadth of gauge, as it were, on the celestial railroad. But there was the breadth of a track between the orbits of Mars and Jupiter on which no train ran, and this vacancy excited the curiosity of astronomers. In the first seven years of this century, three very small planets were discovered, running near this track; and Dr. Olbers, the discoverer of Pallas, finding that they were nearly in the same track, and sometimes crossed each other, and that they were diminutively small—bearing about the same proportion to a regular planet which a hand-car does to a freight train—imagined that they were formed by the explosion of a large planet: that the boiler of the large locomotive had burst, the fragments had all lighted upon the track again, in the shape of hand-cars, and the hand-cars had magnanimously resolved to keep running, and do the business of the

* Pontecoulant in *System of the World*, p. 70.

line; and that, as there must have been material enough in the original planet to make some thousands of them, more would be discovered by watching two depots, at the crossings of the tracks, in the constellations Virgo and the Whale, where they must all pass. In fact, he did himself find another, very near one of these nodes; and quite lately, thirty-eight others have been found; and astronomers now expect to hear of one or two more every year. At first sight, his theory seemed strengthened by every new discovery. It is true, reflecting men could not help wondering at such a marvellously regular explosion as would produce beautiful little orderly planets, going so regularly and curiously too, and all by accident. They never heard of the blowing up of a palace producing cottages, or the explosion of a steamboat throwing off the hurricane deck in the shape of whaleboats, or the bursting of a locomotive producing model engines, or even hand-cars. However, as the theory removed God out of sight it was generally accepted, and freely used by infidels, to show that the world had no need of a creator.

But astronomers saw, that as each new asteroid had a track of its own, and ran to a different terminus, and the roads in which they ran were of different gauges and grades—one little asteroid, Pallas, running up and down a track inclined 35 degrees, just as speedily as the others—every new discovery increased the difficulty of accounting for their origin by explosion. But the discovery of the planet Hygeia, at a vast distance from the others, utterly overturned the explosion theory. Loomis says:

“The difficulties in the way of our regarding these small planets as fragments of a single body, were well nigh insuperable before the discovery of Hygeia. This last discovery has probably given the death blow to the theory of Olbers. The orbit of Hygeia completely encloses the orbits of several of the asteroids, its perihilion distance—that is, its least distance from the sun—exceeding the aphelion—or greatest distance—of Flora by *twenty-five millions of miles*. *No change of position of the orbits could, therefore, bring these orbits to a coincidence.**”

The matter has been finally settled by the greatest of modern mathematicians, Leverrier, who has subjected the eccentricities, distances, and inclinations of the orbits of the asteroids to a mathematical investigation, the result of which is as follows:

* Progress of Astronomy, 70.

"In the present state of things, these eccentricities and these inclinations are totally incompatible with Olber's hypothesis, which supposed that the small planets—some of which were discovered even in his day—were produced from the wreck of a larger star, which had exploded. The forces necessary to launch the fragments of a given body in such different routes (whose existence we should be obliged to suppose), would be of such an improbable intensity, that the most limited mathematical knowledge could not but see its absurdity." He concludes the memoir by advancing four propositions, "which forever annihilate Olber's hypothesis." *

The Buffonian theory, thus deprived of the only apparently analogous fact by which it was supported, was restored to its birth-place, in the regions of foggy hypothesis. But science, indignant that such nonsense should ever have dared to assume her livery, will not allow it to linger even among the shades. Those irregular world-breaking comets, which, while their density was unknown, formed such convenient sledge-hammers for the Atheist's world-factory, have been literally dissipated into smoke by powerful telescopes. In fact, a respectable wreath of smoke is quite a substantial being compared with the densest of the comets.

"The smallest comets, such as are visible only in telescopes, or with difficulty by the naked eye, and which are by far the most numerous, offer very frequently no appearance of a tail, and appear only as round or somewhat oval vaporous masses, more dense towards the center, where, however, they appear to have no distinct nucleus, or any thing which seems entitled to be considered a solid body. Stars of the smallest magnitude remain distinctly visible, though covered by what appears to be the densest portion of their surface; although the same stars would be completely obliterated by a moderate fog extending only a few yards from the surface of the earth. And since it is an observed fact, that even those larger comets, which have presented the appearance of a nucleus, have yet exhibited no phases, though we cannot doubt that they shine by the reflected solar light, it follows that even these can only be regarded as *great masses of thin vapor*, susceptible of being penetrated through their whole substance by the sunbeams, and reflecting them alike from their interior parts and from their surfaces.

* Memoir to the French Academy, by M. Leverrier; from *The Annual of Scientific Discovery*, for 1855, p. 376.

Nor will any one regard this explanation as forced, or feel disposed to resort to a phosphorescent quality in the comet itself, to account for the phenomena in question, when we consider (what will hereafter be shown) the enormous magnitude of the space thus illuminated, and the extremely small mass which there is ground to attribute to these bodies. It will then be evident that the most unsubstantial clouds which float in the highest regions of our atmosphere, and seem at sunset to be drenched in light, and to glow throughout their whole depth, as if in actual ignition, without any shadow or dark side, *must be looked upon as dense and massy bodies, compared with the filmy and all but spiritual texture of a comet.*" *

3. *The progress of Astronomical discovery has utterly refuted the notion of creation by natural law, known as the Development Theory, or the Nebular Hypothesis.*

Scientific infidels knew that there was too much order and regularity in the motions of the planets to allow any rational mind to ascribe these motions to accident, according to Buffon's notion. They saw that these movements must be regulated by law. La Place, an eminent mathematician, saw that there are at least five great regularities pervading the system, for which Buffon's theory gave no reason :

1. The planets all move in elliptical orbits, nearly circular. They might, on the contrary, have been as elongated as those of comets.

2. They revolve in orbits nearly in the plane of the sun's equator. They might have revolved in orbits inclined to it at any angle, or even in the plane of his poles.

3. They revolve around the sun all in the same direction, which is the direction of his rotation on his axes.

4. They rotate on their axes, also, so far as known, in the same direction.

5. The satellites (with the exception of those of Uranus) revolve around their primary planets, and also rotate on their axes, in the same normal direction.

It was evident, even to the believers in chance, that so many regularities were not produced by accident. La Place found, by computing the chances by the formula of probabilities, that the chances were two millions to one against these regularities happen-

* Herschell's *Outlines of Astronomy*, p. 553, ed. of 1853.

ing by chance, and four millions to one in favor of these motions having a common origin. The grand phenomenon being a motion of rotation in the whole system, of which the rotation of the sun is the central part, he thought if he could account for this, he could explain all the rest.

He set out by supposing that the sun and planets originally existed as a vast cloud of gaseous matter, intensely heated—a vast fire mist—placed in a region of space much cooler, and that this cloud, by gradual cooling, and the pressure of its parts, settled down into solid forms. It was supposed that some portions of this cloud would begin to cool sooner than others, and so become solid sooner, and that the hot gas, rushing to the solid part, would form a vortex, which would set the cloud in motion around its center. As the speed of its rotation would increase, and the outside condense and grow solid before the inside, the cloud would whirl off the rings of solid matter, which would keep revolving in the same orbits in which they were cast off, and would revolve faster and faster as they grew cooler and more solid, till they broke up, by the force of their velocity, into smaller pieces; which fragments, in their turn, repeated the process, until the present number of planets and their satellites was produced.

This theory differs from Buffon's much as a low pressure engine, deriving most of its power from the condenser, differs from one of high pressure. La Place does not explode the boiler to make his planets, but merely runs his train so fast as to break an axle every now and then, when the wheel runs off with the velocity it had got, and keeps its track as well as if it had an engineer to guide it, grows into a little locomotive by dint of running, and after a while breaks an axle too,—breaking is a hereditary failing of these suns and planets that had no God to make them—and the wheels thus thrown off supply it with moons and rings, like Saturn's. The illustration is not nearly so absurd as the theory, inasmuch as a locomotive is an incomparably less complicated contrivance than a planet. However, the nonsense was cradled in the halls of philosophy in the manner following.

Herschell had discovered numbers of *nebulæ*, or luminous clouds, in the distant heavens, shining with a distinct light, but which, with the highest magnifying power he could apply, presented no trace of stars. Some *nebulæ*, it is true, his largest telescope resolved, like our own Milky Way, into beds of distinct stars; but

there were others—for instance, one in the belt of Orion—visible to the naked eye as a cloud, but which his forty feet telescope only displayed as a larger cloud, without any shape of stars. Now, reasoning upon the matter, he found that if these nebulae were composed of stars as large as those distinctly visible, they must be immensely distant to be indistinguishable by his telescope, and exceedingly numerous and close together to give a cloud of light visible to the naked eye. In fact, the suns of those firmaments must be so close to each other as to present a blaze of glory, and complexities of revolution inconceivable to the dwellers on earth. But as this daring idea seemed incredible, even to his giant mind, he thought the appearance of these nebulae might be more rationally accounted for by supposing that they were not stars at all, but simply clouds of gaseous matter, like the matter of comets, from which he supposed that stars were formed by a long process of condensation and solidification. He thought this theory was favored by the fact, that nebulae are generally seen in those portions of the heavens that are not thickly strewn with stars; and also by the various forms of these clouds. Some were merely loose clouds, without any definite form; others seemed gathering towards the center. In some, of a roundish, or oval form, the central mass seemed well defined. In a few, the process seemed nearly complete, a bright star shining in the midst of a faint nebulous halo. Here, then, it was said, we see the whole progress of the growth of stars: their development from the gaseous nebulous fluid into solid, brilliant suns. La Place accepted Herschell's discoveries as conclusive proof of the truth of his theory, and it was generally accepted by the scientific world. Oddly enough, nobody seems to have noticed that those appearances of *condensation toward the centre*, which seemed to Herschell so strongly in favor of his theory of the nebulous fluid, were diametrically opposed to La Place's requirements of *condensation at the circumference*; and these two contradictory notions were supposed to support each other, and to furnish a solid basis for the Development Hypothesis.

This theory, as stated by Herschell, and expounded by Nicholl, Dick, and other Christian writers, is not necessarily Atheistical. On the contrary, they allege that it furnishes us with greater evidences of the power of God, and gives us higher ideas of his wisdom, to suppose a system of creation by development, under natural law, than by a direct exercise of his will. Undoubtedly, had God

so pleased, he could somehow have made suns from Fire Mists, but not according to La Place's plan, as we shall presently see. Or he could have caused firmaments to grow from seeds, as forests do, according to some sublime and uniform law of such celestial vegetation. In such a case, we should have had the same kind of evidence of his being, power, wisdom, and goodness, in creation by natural law, which we now have from his providence by natural law, when he sends us rain from heaven, and fruitful seasons; and so much greater an amount of it, as the heavens are greater than the earth. The first creation of primeval elements demands a creator, and the contrivance of the law of development a contriver; and the force, either of gravity, chemical attraction, or any other, by which it operates, must proceed from an agent. The Development Theory, then, cannot exist without God.

However, as it seems to remove him a few steps from his works, and as all ungodly men desire his absence, Atheists and Pantheists of all kinds have earnestly laid hold of it as the foundation of their system of the development of the universe from eternal, self-existent matter, without an intelligent creator. It is at this moment, with thousands, the substitute for the Living God.

Like most errors, this is the product of ignorance. Herschell, with his large telescope, did not see well enough the objects which he pronounced to be clouds of nebulous fluid. Lord Rosse has seen them better, with his larger telescope, and these clouds are hosts of very small and distant stars, clearly projected against the dark sky.* That nebula in Orion, which was considered the test specimen, has been resolved, and the whole nebular hypothesis is dissipated. Says Sir David Brewster, "It was certainly a rash generalization to maintain, that *nebulæ* differed from clusters of stars, because existing telescopes could not resolve them. The very first application of Lord Rosse's telescope to the heavens overturned the hypothesis; and with such unequivocal facts as that instrument has brought to light, we regard it as a most unwarrantable assumption to suppose, that there are in the heavenly spaces any masses of matter different from solid bodies composing planetary systems."* Nichol, formerly an eloquent supporter of the nebular hypothesis, thus expresses the opinion of the scientific world:

"It has been asked, Are not many such masses in the heavens

* North British Review, No. III, p. 477.

still irresolvable, even by the great mirrors of Parsonstown? It cannot, indeed, be doubted, that nebulae defying the most energetic of these instruments, exist in numbers in the sky; but, nevertheless, *every shred of that evidence which induced us to accept as a reality accumulations in the heavens of matter not stellar, is for ever and hopelessly destroyed.* The logical state of the question is simply this: On the ground of a certain characteristic, Herschell felt disposed to divide unresolved nebulae into two classes. He declined to believe one class to be stellar, because that conclusion would have constrained his acceptance of what seemed opposed by all analogy, viz., the existence of aggregations of stars in a state of compression to which he had found nothing even approximately similar, in the course of his previous examination of the universe. Now, the nebula of Orion, being an eminent instance of the latter class, its decisive resolution broke down the force of the characteristic; it showed that to be *a fact*, on the presumed improbability of which the entire theory depended."† "The effects of the removal of the nebular theory on our views of the general structure of the heavens, I have explained in another work; and I refer to it here only in its bearings on La Place's celebrated theory of the origin of our solar system. *The basis of that theory, considering it as a matter of observation, is obviously destroyed. No such fact as the condensing of nebulous matter into organized stars, can now be seen in the heavens;* so that La Place's fundamental tenet, that the sun originated in the gradual condensing of a gaseous or vaporous mass, must henceforth be regarded as a pure hypothesis.‡"

It never was any thing more than pure hypothesis—a mere notion. Granting to this theory all the benefit of Herschell's supposed discovery, it never could become any thing more than a theory, utterly incapable of proof as a fact; for it is evident that no man could possibly ascertain the nature of clouds thousands of millions of miles distant, or know whether they were hot or cold, or whether they were growing hotter or colder. It was not pretended that anybody ever did see them scaling off into rings, and the rings

* Cosmos, IV, p. 304. Herschell's Outlines, xvii, § 870. Annual of Scientific Discovery, for 1853, p. 363.

† Nicholl's Architecture of the Heavens, 9th ed. p. 145.

‡ Nicholl's Solar System, 3d ed., p. 9.

breaking up into planets and moons, nor was it likely anybody ever would see such a phenomenon. Its author merely put it forth as a probable theory, and no scientific man ever pretended to demonstrate it as a discovered fact. Among scientific astronomers it was *merely a notion*.

It was always an unsatisfactory notion. It made us no wiser about the origin of things. It gave no answer to the all-important questions, Where did the gaseous matter come from? How did it get to be so hot, while the space around it was so cold? Whence came the fire that heated it? Did it contain within itself all the principles of things now found in the resulting planets, such as attraction, repulsion, chemical affinity, animal and vegetable life, and intellect? If so, how came they there? If not, where did they come from?

Besides, it was an impracticable notion, contrary to the known principles of mechanics. The great requirement of the whole system—the power to work the engine—the motion of rotation upon which the whole world-turning business depends—never could, by any possibility, be raised, either by La Place's, or any other mechanical plan. If he had the moving power, no doubt he could scatter off pieces of matter from his rotating sun, as drops of water are scattered from a rotating grindstone; but his theory is a plan to make the grindstone turn itself, and is precisely of the same value as any of the hundreds of ingenious schemes for a perpetual motion, whose inventors have dreamed of creating power by machinery, in defiance of the fundamental law of mechanics, that "Action and reaction are equal." The power is to be raised by making his gas cool at one part of the surface faster than at another, and so make a vortex around that spot, which would set the whole revolving. No conceivable reason can be assigned why it should begin to cool at one place of the surface faster than another; or, indeed, why, if eternally hot, it ever should begin to cool at all. But, to make the required vortex for the rotation of the mass, it should not begin to cool at any part of the surface, but near the middle, where, as every engine driver who ever saw a condenser, and every woman who has cooled a dish of mush, knows, it could not begin to cool at all; and so no motion could be produced. This is so well known in the machine shops and dockyards, that it is very rare to find an intelligent millwright or machinist acknowledge the theory.

Even were the rotation and the cooling process to take place, as is supposed, no such results would proceed from these combined operations as the case requires; for, according to the theory, as the cooling and contracting rings revolve in the verge of a vortex of fluid less dense than themselves, one of these two results must take place: either, as is most probable, from their exceeding tenuity, the rings will break at once into fragments, when, instead of flying outwards, they will sink towards the center, and, as long as they are heavier than the surrounding fluid, *they will stay there*; and, as the cooling goes on on the outside, so will the concentration of the heavier matter, till we have *one* great spheroid, with a solid center, liquid covering, and gaseous atmosphere. A vortex will never make, nor allow to exist beyond its center, planets heavier than the fluid of which it is composed. The other alternative, and the one which La Place selected, was the supposition that the cooling and contracting rings did not at first break up into pieces, but retained their continuity; but, contrary to all experience and reason, he supposed that these cooling rings kept contracting, and widening out from the heated mass, at the same time. The only fluid planetary rings which we can examine—those of Saturn—have been closing in on the planet since the days of Huygens, and, in a dozen years or so, will be united with the body of the planet;* and every boy who has seen a blacksmith hoop a cart-wheel, has learned the principle that a heated ring contracts as it cools, and in doing so presses in upon the mass around which it clings. But, according to this Nebular Notion, the Fire Mist keeps cooling and shrinking up, while the rings, of the very same heat and material, keep cooling faster, and widening out from it: a piece of schismatical behavior without a parallel among solids or fluids, either in heaven or earth, or under the earth.

Plateau's experiment of making a globule of oil rotate and disperse into drops, by centrifugal force communicated by clockwork, while floating in a mixture of alcohol and water, *all of the same density*, is no illustration of the Nebular Theory, the essential condition of which is, that the cooling contracting rings be of a *different density* from the rest of the mass. Their divergence from the more fluid portion is supposed to arise from their growing heavier

* Bond, of Cambridge, U. S., quoted by Sir David Brewster, in *More Worlds than One*, 35.

as they cool, and therefore capable of a greater centrifugal force; in consequence of which, they rotate so much faster than the fluid from which they derived their motion, that finally they fly out of it. The only other instance of such a performance, which I can remember, is that of the Yankee's mill-wheel, which traveled three times as fast as the stream which drove it, while the latter was swift enough to make the saw-logs fly up out of the water, merely by the force of the current.

This Nebular Notion was always as contrary to Astronomical facts, as to mechanical principles. The orbits of the comets being inclined at all angles to the sun's equator, are often out of the plane of his rotation, and so in the way of the theory. The moons of Uranus revolve in a direction contrary to all the other bodies, and fly right into the face of the theory. According to the nebular theory, the outer planets first cast off from the sun, ought to be lighter than those nearer him, as these had longer pressing near the middle of the mass; and the sun himself, having been pressed by the weight of all the rest of the system, should be the densest body of the whole. And the author of the *Vestiges of Creation*, in expounding the theory, manufactures a set of facts to suit it, and tells his readers that the planets exhibit a progressive diminution in density from the one nearest the sun to that which is most distant. Our solar system could not have lasted thirty years had that been the case. The Earth, Venus, and Mars, are nearly of the same density. Uranus is more dense than Saturn, which is nearer the Sun. Neptune is more dense than either. The Sun, which ought to be the heaviest of all, according to the theory, is only one fourth the density of the earth. La Place himself has demonstrated that these densities and arrangements are indispensable to the stability of the system. But they are plainly contradictory to his theory of its formation.

The palpable difference of luminosity between the Sun and the planets, which, as they are all made of the very same materials, and by the same process, according to this theory, ought to be equally self-luminous, is in itself a self-evident refutation of the Nebular Hypothesis, or of any other process of creation by mere

* Taking water as the unit of density. Mercury is 0.71; Venus, 5.11; Earth, 5.44; Mars, 5.21; Saturn, 0.76; Uranus, 0.97; Neptune, 1.25; the Sun, 1.37.—*Cosmos*, iv., p. 447.

mechanical law. "The same power, whether natural or supernatural, which placed the Sun in the center of the six primary planets, placed Saturn in the center of the orb of his five secondary planets; and Jupiter in the center of his four secondary planets; and the Earth in the center of the Moon's orbit; and, therefore, had this cause been a blind one, *without contrivance or design*, the Sun would have been a body of the same kind with Saturn, Jupiter, and the Earth; that is, *without light or heat*. Why there is one body in our system qualified to give light and heat to all the rest, I know no reason, but because the Author of the system thought it convenient." So says the immortal Newton.*

The great expounder of modern science—Humboldt—is equally explicit in enumerating the decisive marks of choice and will in the construction of the solar system, and in contemptuously dismissing the notion of development and creation by natural law from the halls of science.

Up to the present time, *we are ignorant, as I have already remarked, of any internal necessity—any mechanical law of nature—*which (like the beautiful law which connects the square of the periods of revolution with the cube of the major axis) represents the above named elements—the absolute magnitude of the planets, their density, flattening at the poles, velocity of rotation, and presence or absence of moons—of the order of succession of the individual planetary bodies of each group, in their dependence upon the distances. Although the planet which is nearest the sun is densest—even six or eight times denser than some of the exterior planets: Jupiter, Saturn, Uranus, and Neptune—the order of succession in the case of Venus, the Earth, and Mars, is very irregular. The absolute magnitudes do, generally, as Kepler has already observed, increase with the distances; but this does not hold good when the planets are considered individually. Mars is smaller than the Earth; Uranus smaller than Saturn; Saturn smaller than Jupiter, and succeeds immediately to a host of planets, which, on account of their smallness, are almost immeasurable. It is true, the period of rotation generally increases with the distance from the Sun; but it is in the case of Mars slower than in that of the Earth, and slower in Saturn than in Jupiter."†

"Our knowledge of the primeval ages of the world's physical

* Newton's Optics, iv. p. 438.

† Cosmos, iv. 425.

history does not extend sufficiently far to allow of our depicting the present condition of things as one of development."*

4. *Astronomy not only exposes the folly of past cosmogonies, but demonstrates the impossibility of framing any true theory of creation, and thus refutes all future cosmogonies.*

The grand error of all cosmogonies lies in the arrogant assumption, on which every one of them must be founded, that the theorist is acquainted with all substances and all forces in the universe, and with all the modes of their operation: not only at the present period, and on this earth, but in all past ages, and in worlds in widely different and utterly unknown situations; for, if he be ignorant of any substance, or of any active force in the universe, his generalization is avowedly imperfect, and necessarily false. That unknown force must have had its influence in framing the world. Its omission, then, is fatal to the theory which neglects it. A theory of creation, for instance, which would neglect the attraction of gravitation, would be manifestly false. But there are other laws, as far reaching, whose omission must be equally fatal; for instance, the power of repulsion.

A conviction of this truth has given rise to a constant effort to simplify matters down to the level of our ignorance, by reducing all substances to one, or at most two, simple elements, and all forces to the form of one universal and irrational law; but the progress of science utterly blasts the attempt. Instead of simplifying matters, the very chemical processes undertaken with that view revealed new substances, and every year increases our knowledge of nature's variety. No scientific man now dreams of one primeval element. In the same way, astronomy, which, it was boasted, would enable us to account for all the operations of the universe, by reducing all motion to one mechanical law, has revealed to us the existence of other forces as far reaching as the attraction of gravitation, and more powerful; and substances whose nature and combinations are utterly unknown. But every cosmogony is just an attempt to simplify matters, by ignoring the existence of these unknown substances and mysterious forces; a process which science condemns, as utterly unphilosophical and absurd.

The Sun's heat, at its surface, is 300,000 times greater than at the surface of the earth; but a tenth of this amount, collected in the

* *Cosmos*, iii. 28.

focus of a lens, dissipates gold and platina in vapor. When the most vivid flames which we can produce are held up in the blaze of his rays, they disappear. If a catacact of icebergs, a mile high, and wider than the Atlantic Ocean, were launched into the Sun with the velocity of a cannon ball, the small portion of the Sun's heat expended on our earth would convert that vast mass into steam as fast as it entered his atmosphere, without cooling its surface in the least degree. "The great mystery, however, is to conceive how so enormous a conflagration (if such it be) can be kept up. Every discovery in chemical science here leaves us completely at a loss, or rather seems to remove farther the prospect of probable explanation." * Yet, the Sun is the nearest of the fixed stars, and by far the best known, and most nearly related to us. In fact, we are dependent on his influences for life and health. But if the theorist cannot tell his substance, or the nature and cause of the light and heat he sends us, how can he presume so far on the world's credulity as to present a theory of his formation?

"Astronomical problems accumulate unsolved upon our hands, because we cannot, as mechanicians, chemists, or physiologists, experiment on the stars. Are they built of the same material as our planet? Are Saturn's rings solid, or liquid? Has the moon an atmosphere? Are the atmospheres of the planets like ours? Are the light and heat of the sun begotten of combustion? And what is the fuel which feeds these unquenchable fires? These are questions which we ask, and variously answer, *but leave unanswered after all.*" † But, till he can answer these, and a thousand questions like these, let no man presume to describe the formation of these unknown orbs.

Comets constitute by far the greatest number of the bodies of our solar system. Arago says seven millions frequent it, within the orbit of Uranus.‡ They are the largest bodies known to us, stretching across hundreds of millions of miles. They approach nearer to this earth than any other bodies, sometimes even involving it in their tails, and generally exciting great alarm among its inhabitants. But the nature of the transparent luminous matter of which they are composed is utterly unknown. As they approach the Sun, they come under an influence directly the opposite of

* Herschell's Outlines, vi., § 400.

† Dr. George Wilson, F. R. S. E., in *Edinburg, Phil. Journal*, v., 53.

‡ Somerville's *Connection of the Physical Sciences*, 360.

attraction. The tail streams away from the sun, over a distance of millions of miles, *and yet, the rate of the comet's motion towards the sun is quickened*, as though it were an immense rocket, driven forward by its own explosion.

Further, while the body of the comet travels towards the Sun, sometimes with a velocity nearly one-third of that of light, the tail sends forth coruscations in the opposite direction, with a much greater velocity. The greatest velocity with which we are acquainted on earth is the velocity of light, which travels a million of times faster than a cannon ball, or at the rate of 195,000 miles per second; but here is a substance capable of traveling twenty-three times faster, and here is a force propelling it, twenty-three times greater than any which exists on earth. Its existence was first discovered by the coruscations of the comet of 1807. "In less than one second, streamers shot forth, to two and a half degrees in length; they as rapidly disappeared, and issued out again, sometimes in proportions, and interrupted, like our northern lights. Afterwards, the tail varied, both in length and breadth; and in some of the observations, the streamers shot forth from the whole expanded end of the tail, sometimes here, sometimes there, in an instant, two and a half degrees long; *so that within a single second they must have shot out a distance of 4,600,000 miles.** Similar exhibitions of this unknown force were made by the comet of 1811, by Halley's comet, and several others.

In these amazing disclosures of the unknown forces of the heavens, do we not hear a voice rebuking the presumption of ignorant theorists, with the questions, Knowest *thou* the ordinances of heaven? Canst *thou* set the domiuiou thereof in the earth? Hear one of the most distinguished of modern astronomers expound the moral bearings of such a discovery: "The intimation of a new cosmical power—I mean of one so unsuspected before, but which yet can follow a planet through all its wanderings—throws us back once more into the indefinite obscure, and checks all dogmatism. How many influences, hitherto undiscovered by our ruder senses, may be ever streaming toward us, and modifying every terrestrial action. And yet, because we had traced one of these, we have deemed our astronomy complete! Deeper far, and nearer to the root of things, is that world with which man's destiny is entwined."†

* Dick's Siderial Heavens, ch. xx.

† Nicholl's Solar System, 76.

We can have no reason, save our own self-sufficient arrogance, to believe that the discovery of these two forces exhausts the treasures of infinite wisdom. Humboldt thus well refutes the folly of such an imagination: "The imperfectibility of all empirical science, and the boundlessness of the sphere of observation, render the task of explaining the forces of matter by that which is variable in matter, an impracticable one. What has been already perceived, by no means exhausts that which is perceptible. If, simply referring to the progress of science in our own times, we compare the imperfect physical knowledge of Robert Boyle, Gilbert, and Hales, with that of the present day, and remember that every few years are characterized by an increasing rapidity of advance, we shall be better able to imagine *the periodical and endless changes which all physical sciences are destined to undergo. New substances and new forces will be discovered.*"*

Thus, all true science, conscious of its ignorance, ever leads the mind to the region of faith. Its first lesson, and its last lesson, is humility. It tells us that every cosmogony which the children of theory so laboriously scratch in the sand, must be swept away by the rising tide of science. When we seek information on the great questions of our origin and destiny, and cry, Where shall wisdom be found, and what is the place of understanding? the high priests of science answer, in her name, "It is not in me; the measure thereof is longer than the earth, and broader than the sea."

We receive this honest acknowledgment as an inestimable boon. We are saved thereby the wearying labor of a vain and useless search after knowledge which lies not in her domain. We come down to the Bible with the profound conviction that science can give us no definite information of our origin, no certainty of our destiny, and but an imperfect acquaintance with the laws which govern this present world. If the Bible cannot inform us on these all-important questions, we must remain ignorant. Science declares she cannot teach us. The Word of God remains, not merely the best, but absolutely the only—the last resource of the anxious soul.

The Bible gives us no theory of creation. It simply asserts the fact, that "In the beginning God created the heavens and the earth," but does not tell us *how* he did so. The knowledge could

* Cosmos, iii. 27.

be of no use to us, for he never means to employ us as his assistants in the work of creation. Nor could we understand the matter. The force by which he called the worlds into being, and upholds them in it, exists in no creature. "He stretcheth forth the heavens alone. He spreadeth abroad the earth by himself." "He upholdeth all things by the word of his power."

But it presents anxious, careworn, humbled souls with something infinitely more precious than cosmogonies: even an explicit declaration of the love towards them of Him who made these worlds.

"Thus saith the Lord, THY REDEEMER,

"And he who formed thee from the womb:

"I am the LORD, who maketh all things;

"Who stretcheth forth the heavens alone,

"And spreadeth abroad the earth, by myself."

Yes, the Creator of Heaven and Earth, who upholds all things by the word of his power, became a man like you, and dwelt on earth, and suffered the sorrow, the shame, the pain, the death, that sinful man deserved; and when he had by himself purged our sins, sat down on the right hand of the Majesty on high. From that heavenly throne his voice now sounds, Reader, in your ear, Come unto me, all ye that labor and are heavy laden, and *I will give you rest.*

NOTICE.

April, 1857.

The American Reform Tract and Book Society is progressing in efforts to spread Truth and Godliness, and promote action on all great moral questions, and more especially, the great question of Freedom and Slavery. Some thirty Tracts, and fifteen books, have been published. Arrangements are made for increasing this number just as fast as funds are provided.

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G. L. WEED, Cor. Sec. and Treas.

AMERICAN REFORM TRACT AND BOOK SOCIETY, CINCINNATI, OHIO.

DAYLIGHT BEFORE SUNRISE.

In the last Tract we saw Astronomy demonstrating our need of a revelation from God. In this we shall see how it illustrates and confirms that revelation. Seen through the telescope, the Bible glows with celestial splendor. Even its cloudy mysteries are displayed as clouds of light, and its long-misunderstood phrases are resolved, by a scientific investigation, into galaxies of brilliant truths, proclaiming to the philosopher that the Book which describes them is as truly the Word of God, as the heavens which it describes are his handiwork.

If, once in a century, a profound practical astronomer is found denying the inspiration of the Bible, he will either acknowledge, or discover himself, not familiar with its contents. For the most part, the charges brought against the Bible, of contradicting the facts of Astronomy, are based upon misstatements and mistakes of its teachings, and so do not fall within the range of the telescope, or the department of the observatory. The Sabbath-school teacher, and not the astronomer, is the proper person to correct such errors. A few months' instruction, in the Bible class of any well conducted Sabbath-school, would save some of our popular anti-Bible lecturers from the sin of misrepresenting the Word of God, and the shame of hearing children laugh at their blunders.

A favorite field for the display of their knowledge of science, and ignorance of the art of reading, by our modern infidels, is the Bible account of creation, in the first chapter of Genesis, which is alleged to be utterly irreconcilable with the known facts of Astronomy and Geology. Leaving the latter out of view, for the present, the astronomical objections may all be arranged under four heads. First, that the Bible account of the creation of man, only some six or seven thousand years ago, must be false—because the records of astronomical observations, taken more than seventeen thousand years ago, by the Hindoos and Egyptians, are still in existence, and have been verified. Second, that the light of some of the stars, now shining upon us, and especially of some of the distant nebulae, must have left them millions of years ago, to have traveled over the vast space which separates them from us, and be visible on our globe now; whereas, the Bible teaches that

the universe was created only some six or seven thousand years ago. Third, that the Bible represents God as creating the sky a solid crystal or metallic sphere, or hemisphere (they are not agreed which), to which the stars are fastened, and with which they revolve round the earth; which every schoolboy knows to be absurd. Fourth, that the Bible represents God as creating the Sun and Moon only two days before Adam, and as creating light before the Sun; which is also held to be absurd.

1. The first of these objections—that the Hindoos and Egyptians made astronomical observations thousands of years before Adam, and that the accuracy of these observations has been verified by modern calculations—is *simply untrue*. No such observations were ever made. The pretended records of such have been proved, in the case of the Hindoo astronomy, to be forgeries, and in the case of the Egyptian records, blunders of the discoverers. There is not an authentic uninspired astronomical observation extant for three thousand years after Adam.

The objection, however, is worth noticing, and its history worth remembering, as a specimen of the way in which ignorant men swallow impudent falsehoods, if they only seem to contradict the Word of Truth. When the labors of Oriental Scholars had made the Vedas and Shasters—the sacred books of the Hindoos—accessible to European philosophers, a wonderful shout was raised among infidels. “Here,” it was said, “is the true chronology. We always knew that man was not a degenerate creature, fallen from a higher estate, some few thousand years ago, but that he has existed from eternity, in a constant progress toward his present lofty position; and now we have the authentic records of the most ancient and civilized people in the world—the people of India—reaching back for millions of years before the Mosaic cosmogony, and allowing ample time for the development of the noble savage into the cultivated philosopher. These records have every mark of truth, giving minute details of events, and histories of successive lines of princes; and, moreover, record the principal astronomical facts of the successive periods—eclipses, comets, positions of stars, &c.—which attest their veracity. Henceforth, the Hebrew records must hide their heads. Neither as poetry nor history can they pretend to compare with the Vedas.”

The Hindoo Shasters were accordingly, for a time, in high repute, among people who knew very little about them. Even Dr.

Adam Clarke was so far led away with the spirit of the age, as to pollute his valuable commentary by the insertion of the *Gita Govinda*, after the Chaldee Targum on the Song of Solomon; where the curious reader can satisfy himself as to the scientific value of such Pantheistic dotings. By the infidels of Britain and America they were appealed to as standard works, of undoubted authority; and hundreds, who declared that it was irrational credulity to believe in the Bible, risked their souls on the faith of the Vedas, *of which they never had read a single sentence!*

Now, when we remember that these veracious chronicles reach back through *maha yugs* of 4,320,000 years of mortals, a thousand of which, or 4,320,000,000, make a *kalpa*, or one day of the life of Brahma, while his night is of the same duration, and his life consists of a hundred years of such days and nights, about the middle of which period the little span of our existence is placed;—that among the facts of the history, are the records of the seven great continents of the world, separated by seven rivers, and seven chains of mountains, four hundred thousand miles high (reaching only to the moon); of the families of their kings, one of whom had a hundred sons, another only ten thousand, another sixty thousand, who were born in a pumpkin, nourished in pans of milk, reduced to ashes by the curse of a sage, and restored to life by the waters of the Ganges;—and that among the astronomical observations by which the accuracy of these extraordinary facts is confirmed, are accounts of deluges, in which the waters not only rose above the tops of earth's mountains, but above the seven inferior and three superior worlds, *reaching even to the Pole Star**—we may well wonder at the faith which could receive all this as so true, that on the strength of it they rejected the miracles of the Bible as false. Even Voltaire ridiculed these stories.

But a visionary man, named Baillie, calculated the alleged observations backwards, and found them sufficiently correct to satisfy him that all the rest of the story was equally true. It never seems to have occurred to him, that if he could calculate eclipses *backwards*, so could the Hindoos. It is just as easy to calculate an eclipse, or the position of a planet, backwards, as forwards. If I watch the motion of the hands of a clock accurately, and find that the little hand moves over the twelfth of a circle every hour, and

* Duff's India, 127.

the large hand around the circle in the same time, and that the large hand, now at noon, covers the little one, I can calculate that at sixteen minutes and a quarter past three it will nearly cover it again; but then, it is just as easy to count that the two hands were covered at sixteen minutes and a quarter before nine that morning, or that they were exactly in line at 6 A. M. If my clock would keep going at the same rate for a thousand years, I could predict the position of the hands at any hour of the 29th of March, of the year 2857; but it is evident that the very same calculation applied the other way would show the position that the hands would have had a thousand years ago, or five thousand years ago, just as well. And if I were to allege that my clock was made by Tubal Cain, before the flood, and for proof of the fact declare, that on the first of January, 3857, B. C., at 6 o'clock, P. M., I had seen the two hands directly in line, and some wiseacre were to calculate the time, and find that at that hour the hands ought to have been just in that position, and conclude thence that I was undoubtedly one of the antediluvians, and the clock no less certainly a specimen of the craft of the first artificer in brass and iron, the argument would be precisely parallel to the infidel's argument from the Tirvalore Tables, and the astronomy of the Vedas.

But suppose my clock ran a little slow: say half a minute in the month, or so; or that it was made to keep siderial time, which differs by a little from solar time, and that I did not know exactly what the difference was; it is evident that on a long stretch of some hundreds or thousands of years, I would get out of my reckoning, and the hands would not have been in the positions I had calculated. Now, this was just what happened with the Brahmins and their calculations. The clock of the heavens keeps a uniform rate of going, but they made a slight mistake in the counting of it; and so did their infidel friends. But our modern astronomers have got the true time, set their clocks, and made their tables by it; and on applying these tables to the pretended Hindoo observations, find that they are all wrong, and that no such eclipses as they allege ever did, or possibly could have happened in our solar system.* So the Hindoo astronomy is now consigned to the same tomb with the Hindoo chronology and cosmogony, except when a missionary, on the banks of the Ganges exhibits it to the pupils of his English

* Connection of the Physical Sciences, p. 83.

school, as a specimen of the falsehoods which have ever formed the swaddling bands of Pantheism; or when some Louisiana planter astonishes a Yankee schoolmaster in search of employment, with an exhibition of the profound philosophy sheltered among the cane-brakes.

Failing in the attempt to substitute Brahminism for Christianity, infidels beat a retreat from India, and went down into Egypt for help. Here they made prodigious discoveries of the scientific and religious truths believed by the worshipers of dogs and dung-beetles, recorded upon the coffins of holy bulls, and the temples sacred to crows and crocodiles. The age was favorable for French discoveries.

Napoleon and his savans cut out of the ceiling of a temple, at Dendera, in Egypt, a stone covered with uncouth astronomical, astrological, and hieroglyphic figures, which they insisted was a representation of the sky at the time the temple was built; and finding a division made between the signs of the Crab and the Lion, and marks for the Sun and Moon there, they took it into their heads that the Sun must have entered the Zodiac at that spot, on the year this Zodiac was made; and calculating back, found that must be at least seventeen thousand years ago. Hundreds of thousands visited the wonderful antediluvian monument, in the National Library, in Paris, where it had been brought; and where infidel commentators were never wanting to inform them that this remarkable stone proved the whole Bible to be a series of lies. A professor of the University of Breslau published a pamphlet, entitled *Invincible Proof that the Earth is at least ten times older than is taught by the Bible*. Scores of such publications followed, and for forty years infidel newspapers, magazines, and reviews, kept trumpeting this great refutation of the Bible. From these it descended to the vulgar, with additions and improvements; and it is now frequently alleged as proving that "ten thousand years before Adam was born, the priests of Egypt were carving astronomy on the pyramids." There is scarcely one of my French or German readers who has not heard of it.

It did not shake the skeptic's credulity in the least that no two of the savans were agreed, by some thousands of years, how old it was—that they could not tell what the Egyptian system of astronomy was—and that none of them could read the hieroglyphics which explained it. Whatever might be doubtful, of one thing they were

all perfectly sure: that it was far older than the creation. But in 1832 the curious Egyptian astronomy was studied, and it appeared that the Sun and Moon were so placed on the Zodiac to mark the beginning of the year there; and the dividing line fenced off one-half of the sky under the care of the Sun, while the other was placed under the Moon's patronage. Then it was discovered that the positions of the stars were represented by the pictures of the gods whose names they bore—Jupiter, Saturn, &c.—and by calculating the places of these pictures back, it was found that this Zodiac represented their places in the year of our Lord 37: the year of the birth of Nero, a great temple-builder and repairer. Finally, Champollion learned to read the hieroglyphics, and the names, surnames, and titles of the emperors Tiberius, Claudius, Nero, and Domitian, were found on the temple of Denderah; and on the portico of the temple of Esneh, which had been declared to be a few thousand years older than that of Denderah, the names of Claudius and Antoninus Pius; while the whole workmanship and style of building have satisfied all antiquarians that these buildings were erected during the declining days of art in the Roman Empire. The Roman title, *autocrat*, engraved on the Zodiac itself, attests its antiquity to be not quite two thousand, instead of seventeen or twenty-seven thousand years.

But, not satisfied with merely demolishing the batteries of infidelity, astronomy has been employed to ascertain the dates of numbers of events recorded on Egyptian monuments to have happened to one or other of the Pharaohs, "beloved of Ammon, and brother of the Sun," when such a star was in such a position. Mr. Poole has spent years in gathering such inscriptions, and in calculating the dates thus furnished. The astronomer royal, at Greenwich, Mr. Airy, has reviewed the calculations, and finds them correct. Wilkinson, the great Egyptologist, agrees with their conclusions. And the result is, that *the astronomical chronology of the Egyptian monuments sustains the Bible Chronology*.* Geology comes forward to confirm the testimony of her elder sister, and assures us that the alleged vast antiquity of the Egyptian monuments is impossible, as it is not more than 5,000 years since the soil of Egypt first appeared above water, as a muddy morass.† The learned Adrian Balbo thus sums up the whole question: "No

* Poole's *Horæ Egyptiacæ*.

† Henri L'Egypte Pharonique.

monument, either astronomical or historical, has yet been able to prove the books of Moses false; *but with them, on the contrary, agree, in the most remarkable manner, the results obtained by the most learned philologists, and the profoundest geometricians.**

2. To the second objection—That astronomers have discovered stars whose light must have been millions of years traveling to this earth, and that consequently these stars must have existed millions of years ago, and therefore the Bible makes a false declaration when it says that the universe was created only some six or seven thousand years ago—I reply by asking, *Where does the Bible say so?*

“What,” says our objector, “is not that the good old orthodox doctrine of Christians and commentators? Do they not unanimously denounce geologists and astronomers as heretics, for asserting the vast antiquity of the earth?”

We shall see presently that no such unanimity of denunciation has ever existed, and that some of the most ancient and learned Christian commentators taught the antiquity of the earth, from the Bible, before geology was born. But that is not the question before us just now. We are not asking what the good old orthodox doctrine of Christians, or the unanimous opinion of commentators may have been, but what is the reading of the Bible—*What does this book say?*—not, “What does somebody think?”

“Well,” replies our objector, “does not the Bible say, in the first of Genesis, that God created the heavens and the earth in six days, and Adam on the sixth; and are not chronologists agreed that that was not more than seven thousand years ago, at the very utmost?”

If the Bible had said that God created the heavens and the earth in six days, and that the end of that period was only seven thousand years ago, it would by no means follow that the beginning of it was only a few hours before that; for every Bible reader knows, that the most common use of the word *day*, in scripture, is to denote, not a period of twenty-four hours, but a period of time which may be of various lengths.† In this very narrative, (Gen. 2: 5) it is used to denote the whole period of the six days’ work: “In the day the Lord God made the earth and the heavens.” Does it mean just twenty-four hours there? In the first of Genesis, its duration is defined to consist of “the evening and the morning.” Before our infidel chronologist finds out the Bible date of creation, he must be

* Atlas Ethnographique, Eth. I.

† See Cruden’s Concordance, Art. *Day*.

able to tell us of *what length was the evening which preceded the first morning*, and with it constituted the first day? God has of set purpose placed stumbling blocks for scoffers at the entrance and the exit of the Bible, as a rebuke to pride and vain curiosity.* He nowhere says that the first of the six days of Genesis was the *first* day, absolutely, of the earth's existence. And lest any one should think so, from the use of the ordinal adjective *first*, he does not use that word; but while each of the other days is called "day second," "day third," &c., the first of the series is distinguished by the cardinal numeral, as "day one;" literally, "*And evening was and morning was day one.*" The first day and the last day are hidden from man.

But if our objector had read the Bible attentively, he would have seen that it *does not say that God created the heavens and the earth in six days*. Before it begins to give any account of the six days' work, it tells us of a previous state of disorder; and going back beyond that again, it says, "*In the beginning*, God created the heavens and the earth." It is as self-evident that this *beginning* was before the six days' work, as that the world must have existed before it could be adjusted to its present form. How long before, the Bible does not say, nor does the objector pretend to know. It may have been as many millions of years as he assigns to the stars, or twice as many, for any thing he knows to the contrary. He must have overlooked the first two verses of the Bible, else he had never made this objection; which is simply a blunder, arising from incapacity to read a few verses of Scripture correctly.

But it is replied, "Does not the Bible say, in the fourth commandment, 'In six days the Lord made heaven, and earth, and the sea, and all that in them is,' &c.?" True. But we are speaking just now of a very different work: the work of *creation*. If any one does not know the difference between *create* and *make*, let him turn to his dictionary, and Webster will inform him that the primary literal meaning of *create* is, "To produce; to bring into being, from nothing; to cause to exist." The example he gives to illustrate his definition is this verse, "*In the beginning God created the heavens and the earth.*" But the primary meaning of *make* is, "To compel: to constrain;" thence, "to form of materials;" and he illustrates the generic difference between these two words by a

* Dan. 12: 10. Job, 38: 4. Col. 2: 18.

quotation from Dwight: "God not only *made*, but *created*: he not only made the work, but the materials." Both words are as good translations of the Hebrew originals, *bra*, and *oshe*, as can be given.

If any of my readers has not a dictionary, he can satisfy himself thoroughly as to the different meanings of these two words, and of their equivalents in the original Hebrew, by looking at their use in his Bible. Thus, he will find *create* applied to the creation of the heavens and the earth, in the beginning, when there could have been no pre-existent materials to make them from; unless we adopt the Atheistic absurdity, of the eternity of matter—that is to say, *that the paving-stones made themselves*.* Then it is applied to the production of animal life—v. 21—which is not a product or combination of any lifeless matter, but a direct and constant resistance to the chemical and mechanical laws which govern lifeless matter: "God created great whales, and every living creature that moveth."† Next it is applied to the production of the human race, as a species distinct from all other living creatures, and not derived from any of them. "God *created* man in his own image."‡ It is in like manner applied to all God's subsequent bestowals of animal life and rational souls, which are directly bestowed by God, and are not in the power of any creature to give. "Thou sendest forth thy spirit: they are *created*." "Remember now thy *Creator*, in the days of thy youth."§ In all these instances, the use of the word determines its literal meaning to be what Webster defines it: "To bring into being from nothing."

The metaphorical use of the word is equally expressive of its literal meaning, for it is applied to the production of new dispositions of mind and soul utterly opposite to those previously existing. "Create in me a clean heart;" which God thus explains: "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."|| The Hebrew word *bra* has as many derivative meanings as our English word *create*; as we speak of "creating a peer," "long abstinence creating uneasiness," &c.; but these no more change the primitive idea in the one case than in the other.

* Tract 23, *Did the World make itself?*

§ Psalm 104: 30. Eccl. 12: 1.

† Gen. 1: 21.

|| Psalm 51: 10. Ezekiel, 36: 26.

‡ Gen. 1: 27.

From this word *create*, the Bible very plainly distinguishes the words *make* and *form*, using them as the complement of the former, in many passages which speak of both creation and making. Thus, man was both created and made. His life and soul are spoken of as a creation; his body as a formation from the dust; his deputed authority over the earth also implies a primal creation, and subsequent investiture; and so both terms are applied to it. So the words *make* and *form* are applied to the production of the bodies of animals from pre-existing materials, while animal life is ever spoken of as a product of creative power. But, that we may see that these processes are distinct, and that the words which express them have distinctive meanings, *the Author of the Bible takes care to use them both* in reference to this very work, in such a way that we cannot fail to perceive he intends some distinction, unless we suppose that he fills the Bible with useless tautologies. For instance, "On the seventh day, God rested from all his work, which God *created* and *made*." "These are the generations of the heavens and the earth, when they were *created*; in the day the Lord God *made* the earth and the heavens." "But now thus saith the Lord that *created* thee, Jacob, and he that *formed* thee, O Israel." "For thus saith the Lord, that *created* the heavens, God himself, that *formed* the earth, and *made* it; He hath established it; He *created* it not in confusion; he *formed* it to be inhabited."* In all these passages *creation* is clearly distinguished from *formation* and *making*, if the Bible is not a mass of senseless repetitions. If *create*, and *make*, and *form*, have all the same meaning, why use them all in the same verse. These, and many similar passages, show that the Bible teaches the work of *creation*—calling things into being—to be previous to and distinct from the work of *making*—forming of materials already created.

Between these two widely different processes—of the original creation of the universe, and the subsequent preparation of the habitable earth, by the six days' work—two intervening periods are indicated by scripture, both of indefinite length. The first of these is that which intervened between the original creation and the period of disorder indicated in the second verse. The second is that disordered period during which the earth continued without form and void.

* Gen. 2: 1-5. Isa. 43: 1-7; 45: 1, 2.

That original chaos which some would find in the second verse, never had any existence, save in the brains of atheistic philosophers. It is purely absurd. God never created a chaos. Man never saw it. The crystals of the smallest grain of sand, the sporules of the humblest fungus on the rotten tree, the animalculæ in the filthiest pool of mud, are as orderly in their arrangements, as perfect after their kind, and as wisely adapted to their station, as the angels before the throne of God. And as man never saw, so he has no language to describe a state of original disorder; for every word he can use implies a previous state of regularity; as, disorder tells of order dissolved; confusion of previous forms melted together. So the poets who have tried to describe a chaos have been obliged to represent it as the wreck of a former state.

Both the Bible language and the Bible narrative correspond to the philosophy and philology of the case; for, by the use of the substantive verb, in the past tense, implying progressive being, according to the usual force of the word in Hebrew, we are told literally, "the earth *became* without form and void." God did not create it so, but after it was created, and by a series of revolutions not recorded, it became disordered and empty. The Holy Spirit takes care to explain this verse, by quoting it in Jer. 4: 23, as the appropriate symbolical description of the state of a previously existing and regularly constituted body politic, reduced to confusion by the calamities of war. Again, he explains both the terms used in it in Isa. 34: 11, by using them to describe, not the rude and undigested mass of the heathen poet, but the wilderness condition of a ravaged country, and the desolate ruins of once beautiful and populous cities: "He will stretch out upon it the line of *confusion*, and the stones of *emptiness*." In both these cases the previous existence of an orderly and populous state is implied. And finally, we are expressly assured, that the state of disorder mentioned in the 2d verse of Gen. 1, was not the original condition of the earth—Isaiah, 45: 18—where the very same word is used as in Gen. 1: 2, "He created it not, *teu, disordered, in confusion*." The period of the earth's previous existence in an orderly state, or that occupied by the revolutions and catastrophes which disordered its surface, is not recorded in scripture.

The second period is that of disorder, which must have been of some duration, more or less, and is plainly implied to have been of considerable length, in the declaration that "the Spirit of the

Lord moved"—literally *was brooding* (a figure taken from the incubation of fowls)—"upon the face of the waters." But no portion of Scripture gives any intimation of the length of this period.

If, then, astronomers and geologists assert that the earth was millions, or hundreds of millions of years in process of preparation for its present state, by a long series of successive destructions and renovations, and gradual formations, there is not one word in the Bible to contradict that opinion; but, on the contrary, very many texts which fully and unequivocally imply its truth. But, as the knowledge of the exact age of the earth is by no means necessary to any man's present happiness, or the salvation of his soul, it is no-where taught in the Bible. God has given us the Stars to teach us Astronomy, the Earth to teach us Geology, and the Bible to teach us Religion, and neither contradicts the other.

This is no new interpretation, evoked to meet the necessities of modern science. The Jewish Rabbins, and those of the early Christian fathers who gave any attention to criticism, are perfectly explicit in recognizing these distinctions. The doctrine of the creation of the world only six or seven thousand years ago, is a product of monkish ignorance of the original language of the Bible. But Clemens of Alexandria, Chrysostom, and Gregory Nazianzen, after Justin Martyr, teach the existence of an indefinite period between the creation and the formation of all things. Basil and Origen account for the existence of light before the Sun, by alleging that the Sun existed, but that the chaotic atmosphere prevented his rays from being visible till the first day, and his light till the third.* Augustine, in his first homily, represents the first state of the earth, in Gen. 1: 1, as bearing the same relation to its finished state, that the seed of a tree does to the trunk, branches, leaves, and fruit. Horsley, Edward King, Jennings, Baxter, and many others, who wrote during the last two centuries, but before the period of geological discovery, explained the 2d verse substantially as did Bishop Patrick, a hundred and fifty years ago. "How long all things continued in confusion, we are not told. *It might have been, for any thing that is here revealed, a very great while.*"†

Some persons, however, have supposed that the chaos of the second verse succeeded immediately to the creation of the first, and

* Wiseman's Lectures on the Connection of Science and Revealed Religion, 1—297.

† Commentary on Gen. 1: 2.

that the six days' work in like manner followed that instantaneously, or at least after a very brief interval, because the records of these cycles are connected by the word *and*, which they think, precludes the idea of any lengthened periods or intervals. But the slightest reflection upon the meaning of the word will show that *and* cannot of itself be any *measure* of time, its use being to indicate merely *sequence* and *connection*. When used historically, it always implies an interval of time; for there can be no succession without an interval; but the length of that interval must be determined from the context, or some other source. A very cursory perusal of the Bible, either in English or Hebrew, will show that very often in its brief narratives, the interval indicated by *and*, and its Hebrew originals, is a very long time. The descent of Jacob and his children into Egypt is connected with the record of their deaths, in the very next verse, by this word *and*, which thus includes nearly the lifetime of a generation. That event, again, is connected with a change of dynasty in Egypt, and the oppression and multiplication of the Israelites there, recorded in the next verse, by the same word, *vai, and*; while the period over which it reaches was over two hundred years.* So in the brief record of the family of Adam, after reciting the birth of Seth, the historian adds, in the next verse, "And to Seth also was born a son, and he called his name Enos;" while the interval thus indicated by the word *and* was a hundred and five years. The command to build the ark, recorded in the last verse of the sixth chapter of Genesis, is connected with the command to enter into it, in the first verse of the seventh chapter, by this same word *and*, although we know, from the nature of the case, that the interval required for the construction of such a huge vessel must have been considerable; and from the third verse of the sixth chapter, we learn that it was a hundred and twenty years. So the births and deaths of the antediluvians are connected by this same word, *and*, throughout the fifth chapter of Genesis; while the interval, as we see from the narrative, was often eight or nine hundred years. The descent of the Holy Spirit upon Christ, to qualify him for judging the world, is connected with the actual discharge of that office, in the destruction of Antichrist by the breath of his mouth, by this word *and*,† although the interval has been over eighteen hundred years. If

* Exo. 1: 5, 8.

† Isa. 11: 3, 4.

in the records of the generations of mortal men, the word *and* is customarily employed as a connecting link in the narrations of events separated by an interval of hundreds of years, it is quite consistent with the strictest propriety of language to employ it, with an enlargement proportioned to the duration of the subject of discourse, to connect intervals of millions, in the narrative of the generations of the heavens and the earth.

The Bible uniformly attributes the most remote antiquity to the work of creation. So far from supposing man to be even approximately coeval with it, the emphatic reproof of human presumption is couched in the remarkable words, "Where wast thou, when I laid the foundations of the earth?" In majestic contrast with the frail human race, Moses glances at the primeval monuments of God's antiquity, as though by them he could form some faint conceptions even of eternity, and sings, "Before the mountains were brought forth, or ever thou hadst formed the earth and the universe, even from everlasting to everlasting thou art God." *

The very word here used, *the beginning*, is in itself an emphatic refutation of the notion that the work of creation is only some six or seven thousand years old. Geologists have been unable to invent a better, and have borrowed from the Bible this very form of speech, to designate those strata beyond which human knowledge cannot penetrate—the *primary formations*. But, with far greater propriety, the Holy Spirit uses this word with regard to ages, compared with which the utmost range of the astronomer's or geologist's reasonings is but as the tale of yesterday. For this word, in Bible usage, marks the last promontory on the boundless ocean of eternity: the only positive word by which we can express the most remote period of past duration. It is not a date—a point of duration. It is a period—a vast cycle. It has but one boundary: that where creation rises from its abyss. Created eye has never seen the other shore. It is that vast period which the Bible assigns to the manifestations of the Word of God, "whose goings forth have been of old, from everlasting." Carrying our astonished gaze far back beyond the era of his creature, man, and ages before the "all things" that were made by him, the Bible places this *beginning* on the very shore of the eternity of God, when it declares, "*In the beginning* was the Word, and the Word was with God, and

* Psalm 90.

the Word was God." * Thus, both by the use of the imperfect tense, *was*, denoting continued existence, and by the connection of this *beginning* with the eternity of the Word, does the Bible teach us to dismiss from our thoughts all narrow views of the period of duration employed in manifesting the glory of the self-existent Eternal One, and to raise our conceptions to the highest possible pitch, and then feel that far beyond the grasp of human calculation lies that *beginning*, which includes the years of the right hand of the Most High, and is even used as one of the names of the eternal: "I AM THE BEGINNING *and the Ending*, saith the Lord, *Who is, and Who was, and Who is to come*—THE ALMIGHTY." †

In another Bible exhibition of the eternity of the Son of God, we are conducted from that *beginning*, downward, stage by stage, from those periods of remote antiquity prior to the formation of water, the upheaval of the mountains, the alluvial deposits, the subsidence of the existing sea basins, and the adornment of the habitable parts of the earth, to that comparatively recent event, the existence of the sons of men. Our ideas of the eternity of the love of Christ are thus enhanced, by the vastness of the ages which stretch out between the human race and that beginning when he was, as it were, "The Lamb slain from before the foundations of the world."

"The Lord possessed me *in the beginning of his way*,

"*Before his works of old.*

"I was set up from everlasting,

"*From the beginning, or ever the earth was.*

"When there were no depths, I was brought forth ;

"When there were no fountains, abounding with water ;

"Before the mountains were settled,

"Before the hills, was I brought forth ;

"While as yet he had not made the earth, nor the fields,

"Nor the highest part of the dust of the world.

"When he prepared the heavens, I was there ;

"When he described a circle upon the face of the deep ;

"When he established the clouds above ;

"When he strengthened the fountains of the deep ;

"When he gave to the sea his decree,

"That the waters should not pass his commandment ;

"When he appointed the foundations of the earth :

* John, 1 : 1.

† Rev. 1 : 4.

- "Then was I by him, as one brought up with him ;
 "And I was daily his delight, rejoicing always before him :
 "Rejoicing in the habitable parts of his earth ;
 "And my delights were with the sons of men.* "

Let the geologist, then, penetrate as deeply as he can into the profundities of the foundations of the earth, and bring forth the monuments of their hoary antiquity: we will follow with the most unflinching faith, and receive with joy these proofs of his eternal power and Godhead. Let the astronomer raise his telescope, and reflect on our astonished eyes the light which flashed from morning stars, on the day of this earth's first existence, or even the rays which began to travel from distant suns, millions of years ere the first morning dawned on our planet: we will place them as jewels in the crown of Him who is the bright and morning star. They shall shed a sacred luster over the pages of the Bible, and give new beauties of illustration to its majestic symbols. But never will geologist penetrate, much less exhaust, the profundity of its mysteries, nor astronomer attain, much less explore, the sublimity of that beginning revealed in its pages; for eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, either the antiquity, or the nature, or the duration of the things which God hath prepared for them that love him. Human science will never be able to reach the Bible era of creation. It is placed in an antiquity beyond the power of human calculation, in that sublime sentence with which it introduces mortals to the Eternal: "*In the beginning, God created the heavens and the earth.*"

3. The third objection we have named is equally unfounded. *The Bible no-where teaches that the sky is a solid sphere, to which the stars are fixed, and which revolves with them around the earth.* I know that infidels allege that the word *firmament*, in the first chapter of Genesis, conveys this meaning. It does not. Neither the English word, nor the Hebrew original, has any such meaning. As to the meaning of the English word, I adhere to the dictionary. Infidels must not be allowed to coin uncouth meanings for words, different from the known usage of the English tongue, for which Webster is undeniable authority. His definition of *firmament* is, "The region of the air; the sky, or heavens. In scripture, the word denotes an expanse—a wide extent; for such is the signifi-

* Proverbs, 8: 22.

tion of the Hebrew word, coinciding with *regio*, *region*, and *reach*. The original, therefore, does not convey the sense of solidity, but of stretching—extension. The great arch or expanse over our heads, in which are placed the atmosphere and the clouds, and in which the stars *appear* to be placed, and are *really* seen." The word *firmament*, then, conveys no such meaning as the infidel alleges, to any man who understands the English tongue.

No Hebrew speaking man or woman ever did, or ever could understand the original Hebrew word *regio* in any other sense than that of *expanse*; for the verb from which it is formed means to extend, or spread out, as even the English reader may see, by a few examples of its use, in the following passages of scripture; where the English words by which the verb *rego* is expressed, are marked in italics. "Then did I beat them small as the dust of the earth, and did stamp them as the mire of the street, and *did spread them abroad*." "The goldsmith *spreadeth it over* with gold." "Thus saith the Lord: He that created the heavens, and stretched them out; He that *spread forth* the earth." "I am the Lord, that maketh all things; that stretcheth forth the heavens alone, and *spreadeth abroad* the earth by myself." "To him that *stretcheth out* the earth above the waters." "The censers of these sinners against their own souls, let them *make them broad* plates, for a covering for the altar. *And they were made broad*." "Hast thou with him *spread out* the sky;" * or, in Humboldt's elegant rendering, "the pure ether, *spread* (during the scorching heat of the south wind) as a melted mirror over the parched desert." † We might refer to the opinions of lexicographers, all unanimous in ascribing the same idea to the word; but the authorities given above are conclusive. The meaning, then, of the Hebrew word rendered *firmament*, is so utterly removed from the notion of compactness, or solidity, or metallic or crystalline spheres, that it is derived from the very opposite: the fineness or tenuity produced by processes of expansion. Science has not been able to this day to invent a better word for the regions of space than the literal rendering of the original Hebrew word used by Moses—the *expanse*.

The inspired writers of the New Testament, though they found the world full of all the absurdities of the Greek philosophy, and

* 2 Sam. 22: 43. Isa. 40: 19; 44: 24; 42: 5; Ps. 136: 6. Numbers, 17: 38. Job, 37: 18.

† Cosmos, v. 2, p. 60.

their Greek translations of the Bible continually using the word *stereoma*, which expressed these notions, *never used it* but once, and then not for the sky, but for the *steadfastness of faith* in Christ. Their thus using it once, shows that they were acquainted with the word, and its proper meaning, and that their disuse of it was intentional; while their disuse of it, and choice of another word to denote the heavens, proves decisively that they disapproved of the absurdity which it was understood to express. Now, whether you account for this fact by admitting their inspiration, or by alleging that they drew their language from the Hebrew original, and not from the Greek translation, it is in either case perfectly conclusive as to the scriptural meaning of the word. Indeed, it is marvellous how any man who is familiar with his Bible, and knows that the scriptures usually describe the sky by metaphors conveying the very opposite ideas to those of solidity or permanence—as, “stretched out like a curtain,” “spread abroad like a tent to dwell in,” “folded up like a vesture,” and the like—should allow himself to be imposed on by the impudent falsehood of Voltaire, that the Bible teaches us that the sky is a solid metallic or crystal hemisphere, supported by pillars.

Those beautiful figures of sacred poetry in which the universe is represented as the palace of the Great King, adorned with majestic “pillars,” and “windows of heaven,” whence he scatters his gifts among his expectant subjects in the courts below, have been grossly abused for the support of this miserable falsehood. We are assured, that so ignorant was Moses of the true nature of the atmosphere, and of the origin of rain, that he believed and taught that there was an ocean of fresh water on the *outside* of this metal hemisphere, which covered the earth like a great sugar-kettle, bottom upwards, and was supported on pillars; and at the bottom of the ocean were trap-doors, to let the rain through; which trap-doors in the metal firmament are to be understood, when the Bible speaks of the windows of heaven. Now, the bottom of an ocean is an odd place for windows, and a trap-door is rather a strange kind of watering-pot; and if Moses put the ocean of fresh water on the *outside* of his metal hemisphere, he must have changed his notions of gravity materially from the time he planned the brazen hemisphere for the tabernacle, which he turned mouth upwards, and put the water in the *inside*.

While such writers are quite clear about the metal trap-doors

and the ocean, they have not yet fully fathomed the construction and arrangement of the pillars. Whether the Bible teaches that they are "pillars of salt," like Lot's wife, or of flesh and blood, like "James, Cephas, and John," or such "iron pillars and brazen walls" as Jeremiah was against the house of Israel—whether they consisted of "cloud and fire," like the pillar Moses describes in the next book as floating in the sky over the camp of Israel, or are "pillars of smoke," such as ascend out of the wilderness—whether they are those "pillars of the earth which tremble" when God shakes it, or "the pillars of heaven which are astonished at his reproof"—whether they are the pillars of the earth and its anarchical inhabitants, which Asaph bore up, or are composed of the same materials as Paul's "pillar and basis of the truth," or the pillars of victory which Christ erects "in the temple of God"—they have not yet decided. Whether the Hebrews understood these pillars to be arranged on the outside of the metal hemisphere, and if so, to imagine any use for them there; or in the inside, and in that case whether they kept the sky from falling upon the earth, or only supported the earth from falling into the sky, these learned men are by no means agreed. Having trampled the pearl into fragments, their attempts to combine them into another shape are more amusing than successful; and it is hard to say which of the seven opinions ascribed to the Bible by infidel commentators is least probable. That opinion, however, will, doubtless, after more vigorous and protracted rooting, be discovered and greedily swallowed amid grunts of satisfaction: an appropriate reward of such laborious stupidity.

The absurdities of the Greek philosophers were not drawn from the Bible. Had the Greeks read the Bible more, they would have preserved the common sense God gave them a great deal longer, and would not, while professing themselves to be wise, have become such fools as to adore blocks and stones, and dream of metal firmaments. But they turned away their ears from the truth, and were turned unto such fables as infidels falsely ascribe to the Bible. A thousand years before the cycles and epicycles of the Ptolemaic astronomy were invented, and before learned Greeks had learned to talk nonsense about crystal spheres, and trap-doors in the bottom

* Gen. 19: 26. Exo. 13: 20; 33: 10. Jere. 1: 18. Gal. 2: 7. Song, 3: 6. Job, 9: 6; 26: 11. Ps. 75: 3. 1 Tim. 3: 15. Rev. 3: 12.

of celestial oceans, the writers of the Bible were recording those conversations of pious philosophers concerning stars, and clouds, and rain, from which Galileo derived the first hints of the causes of barometrical phenomena. The origin of rain, its proportion to the amount of evaporation, and the mode of its distribution by condensation, could not be propounded by Humboldt himself with more brevity and perspicuity than they are expressed by the Idumean philosopher: "He maketh small the drops of water; they pour down rain according to the vapor thereof, which the clouds do drop and distil upon man abundantly. Also, can any understand the spreadings of the clouds, or the noise of his tabernacles?"* The cause of this rarefaction of *cold water*—the clouds are not steam—is as much a mystery to the British Association as it was to Elihu; and even were all the mysteries of the electrical tension of vapors disclosed, "the balancings of the clouds" would only be more clearly discovered to be, as the Bible declares, "the wonderful works of Him who is perfect in wisdom." But the gravity of the atmosphere, the comparative density of floating water, and its increased density by discharges of electricity, were as well known to Job and his friends as they are to the wisest of our modern philosophers. "He looketh to the ends of the earth, and seeth under the whole heaven, *to make weight to air, and regulate waters by measure, in his making a law for the rain, and a path for the lightning of thunder.*"† Three thousand years before the theory of the trade winds was demonstrated, or before Maury had discovered the rotation and revolutions of the wind-currents, it was written in the Bible, "The wind goeth towards the south, and turneth about to the north. *And the wind returneth again, according to his circuits.*"‡

Thousands of years before Newton, Galileo, and Copernicus were born, Isaiah was writing about the "orbit of the earth," and its insignificance in the eyes of the Creator of the host of heaven.§ Job was conversing with his friends, on the inclination of its axis, and its equilibrium in space: "He spreadeth out the north over the empty space, and hangeth the earth upon nothing."||

The "waters above the heavens," which the Holy Ghost harmonizes with other Cosmical bodies—Sun, Moon, Fixed Stars, and

* Job, 36: 27.

† Job, 28: 24—literal reading.

‡ Eccl. 1: 6.

§ Isa. 40th ch.

|| Job, 26: 7.

distant Galaxies, Heavens of Heavens—in his arrangement of cho-risters for the grand anthem of the universe, have no reference to, or connection with our earth. They refer to such phenomena as are indicated by the atmosphere loaded with vapors of Mercury and Venus, the “polar snows” and “greenish seas” of Mars, the trade winds of Jupiter, and the rings of Saturn, “composed of a fluid a little denser than water,” in our own system, and to analogous collections of water in more distant firmaments.*

So far from entertaining the least idea of the waters of the atmosphere being contained either on the outside or the inside of a metal or solid hemisphere, the writers of the Bible never once use, even figuratively, any expression conveying it. On the contrary, the well known scriptural figures for the fountains of the rain, are the soft, elastic, leathern waterskins of the east, “the bottles of the clouds,” or the wide, flowing shawl or upper garment wherein the people of the east are accustomed to tie up loose, scattering substances.† “He bindeth up the waters in his thick cloud, and the cloud is not rent under them.” “Who hath bound the waters in a garment;” “As a vesture thou shalt change them;” or the loose, flowing curtains of a royal pavilion; or the extended covering of a tent: “his pavilion around him were dark waters, and thick clouds of the skies;” “the spreadings of the clouds, and the noise of his tabernacles;” “he spread a cloud for a covering.”‡ Instead of the notion of a single ocean, the “number of the clouds” is proverbial in the scriptures || for a multitude; and in direct opposition to the permanence of a vast metallic arch, the chosen emblems of instability and transitoriness, and of the utmost rapidity of motion, suitable even for the chariot of Jehovah, are selected from the heavens.§

In short, there is not the slightest vestige of any foundation in scripture for the notions long afterwards introduced by the Greek philosophers. Yet Christians, who have read these passages of scripture over and over again, allow themselves to give heed to infidels, who have not, asserting, without the shadow of proof, that

* Psalm 148. Herschell's Outlines, § 509, 510, 512. Annual of Scientific Discovery, 1842, p. 376.

† Ruth, 3 : 15.

‡ Job, 38 : 37 ; 26 : 8 ; 38 : 9 ; 36 : 29. Ps. 105 : 39 ; 77 : 17.

|| Isa., 44 : 22. Jere., 4 : 13. Job, 38 : 37. Prov., 30 : 4.

§ Eccl., 11 : 4. Ps. 104 : 3. Mat. 24 : 30.

Moses taught absurdities which were not invented for a thousand years after his death. The Bible gives hints of many profound scientific truths; it teaches no absurdities; *and, instead of countenancing the notion that the sky is a solid metal hemisphere, it teaches, both literally and figuratively, directly the contrary.*

4. We come now to the fourth objection, that the Bible represents God as creating light before the Sun, which is supposed to be an absurdity, and as creating the Sun, Moon, and Stars only two days before Adam. This is the only Astronomical objection to the Bible account of creation which has any foundation of scripture statement to rest upon; but we shall soon see that here, also, infidels have not done themselves the justice of reading the Bible with attention.

I have already corrected that confusion of ideas and carelessness of perusal which confounds the two distinct and different words, *create* and *make*, so as to make both mean the same thing. God *created* the heavens, as well as the earth, *in the beginning*: a period of such remote antiquity that, in Bible language, it stands next to eternity. The Sun and Moon then came into being. Through what changes they passed, or when they were endowed with the power of giving light to the universe, the Bible no-where declares; but on the fourth day, it tells us, they *were made lights*, or, literally, *light-bearers*, to this earth. The comparatively insignificant place allotted to the stars, in the narrative of this earth's formation, corresponds, with the strictest propriety, to the nature of the discourse; which is not an account of the system of the universe, but of the process of preparation of this earth for the abode of man. Compared with the influences of "the two great light-bearers," those of the stars are very insignificant; since the Sun sheds more light and heat on the earth in one day, than all the fixed stars have done since the creation of Adam. It is evident, from the words, that Moses is not speaking either of their original creation, or of their actual magnitude, but of their appointment and use in relation to us, when he says, "And God made two great light-bearers (the greater light-bearer to rule the day, and the lesser light-bearer to rule the night), and the stars. And God set them in the firmament of the heavens, to give light upon the earth, and to rule over the day and the night, and to divide the light from the darkness."

Neither here nor elsewhere does he say they were *created* at this

time, but in all the subsequent references uses other words, such as "prepared," "divided," "made," "appropriated," "made for ruling," "gave:" a studious omission, which shows that the author of the Bible had not forgotten how long it was since he had called them into being. *The Bible, then, does not say that God created the Sun and Stars only two days before Adam.*

Another correction of careless Bible reading is necessary, that we may be satisfied about what the Bible *does not say*, ere we begin to defend what it does say. The Bible does not say, nor lead us to believe, that the darkness spoken of in the second verse of the first of Genesis had existed from eternity. Darkness is not eternal: it requires the exercise of creative power for its production; but light is the eternal dwelling of the Word of God.* The darkness which brooded over our earth, at the period of its formation, is very plainly described in the Bible as a temporary phenomenon, incident to and necessary for the birth of ocean. It is confined by the adverb of time, *when*, to the period of condensation, upheaval, and subsidence, occupied by the birth of that gigantic infant, "*when* it burst forth as though it had issued from the womb; *when* I made the cloud a garment for it, and thick darkness a swaddling band for it, and broke up for it my decreed place, and set bars and doors."† The Sun may have shone for millions of years before upon the earth, or might have been shining with all his brilliance at that very time, while not a single ray penetrated the thick darkness of the vapors in which earth was clothed. But whether or not, darkness must, from its very nature, be limited, both in space and time. To speak of infinite and eternal darkness is as unscriptural as it is absurd. The source of light is Uncreated and Eternal.‡

Further—if my readers are not tired with these perpetual corrections of careless reading and mistaken meaning—the light called into existence in the third verse of the first chapter of Genesis is as evidently a different word from *the two lights* spoken of in the fourteenth verse, as the singular is different from the plural; and the thing signified by it is as distinct from the things spoken of in the fourteenth verse, as the abstract is from the concrete: as, when I say of the first, "light travels 195,000 miles per second," but

* Isa. 45: 7. 1 John, 1: 5. Dan. 2: 22. 1 Tim. 6: 16.

† Job, 38: 9, 10. Literally, *In my making, &c.*

‡ Rev. 21: 23; 22: 5. Isa. 60: 19.

mean a totally distinct subject when I say, "Extinguish the lights." The Hebrew words are even more palpably different, the word for *light*, in the third verse, being *aur*, while the words for *the lights*, in the fourth days' work, are *maurt* and *at emaur*: words as distinct in shape and sense as our English words, *light* and *the lighthouses*.

The locality of the light of the third verse is, moreover, wholly different from that of the light-bearers of the fourteenth verse. That was placed on earth—these in heaven. It was of the earth alone the writer was speaking, in the second verse; the earth alone is the subject of the following verses. It was the darkness of earth that needed to be illuminated; but there is not the remotest hint, in any portion of scripture, that any other planet or star was shrouded in gloom at this time. But, on the contrary, we are most distinctly informed that the wonders which God was performing in this world at that very time were distinctly visible amidst the cheerful illumination of other orbs, "when the morning stars sang together, and all the sons of God shouted for joy," * as this earth emerged from its temporary darkness. It was not from the light of heaven, but out of this darkness of earth, that God, who still draws the lightning's flash from the black thunder-cloud, commanded the light to shine.† And it was upon this earth, and not throughout the universe, that it produced alternate day and night. To extend this command for the illumination of the darkened earth, so as to mean the production of light in general, and the lighting of the most distant telescopic, and even invisible stars—which are neither specified in the command itself, nor by any necessity of language or scripture implied in it, but, on the contrary, excluded, by the express scripture declarations of the pre-existence of light, and of morning stars—is an outrage alike against all canons of criticism, laws of grammar, and dictates of common sense. The command, "Let there be light," had respect to this earth only.

The Bible does represent this earth as illuminated at a time when the Sun was not visible from its surface—perhaps not visible at all. Now, if any one will undertake to scoff at the Bible for speaking of light without sunshine, or of the sun shining upon a dark earth—as infidels abundantly do—we demand that he tell us,

* Job, 38 : 7.

† 2 Cor. 4 : 6.

What is light, and how is it connected with the Sun? If he can not, let him cease to scoff at matters too high for him.

If he can tell, he knows that the retardation of Encke's comet, which every year falls nearer and nearer the Sun, has discovered the existence of an attenuated ether in the expanse or firmament; and that the experiments of Arago on the polarization of light have finally demonstrated, that our sensation of light is exerted by a series of vibrations or undulations of this fluid.* He will then be able to perceive the propriety with which the Author of light and of the Bible speaks, not of *creating* light, as if it were a material substance, but of *forming* or commanding its display. And he will be better able to comprehend the beauty and scientific propriety with which he selected the active participle of the verb *to flow*, as the name for the undulations of this fluid; for the primary meaning of the Hebrew verb *ar* is *to flow*, or, when used as a noun, *a flood*. "It shall be cast out and drowned, as by the *flood* of Egypt."† And of the like import are the nouns, *iar* and *aur*, formed from it. "Who is this that covereth up like a *flood*—whose waters are moved as the rivers."‡ The philosopher, even though he be a skeptic, will cease to mock the Bible when he reads there, that 6000 years ago its author termed light *the flowing—the undulation*. "In the words of the 'Son of God,' and 'the Son of Man,' no less than in his works, with all their adaptation to the circumstances of the times and persons to whom they were originally delivered, are things inexplicable—concealed germs of an infinite development, reserved for future ages to unfold.¶" To the man of learning and reflection, this progressive fullness and unfathomable depth of the Scripture, is a most conclusive proof that it was dictated by him in whom are hid all the treasures of wisdom and knowledge.

But the ignorant scoffers—the great majority—will mock on, and speak evil of the things they know not. Their mockery is founded on two assumptions, which they believe to be irrefutable: that the Sun is the only possible source of light to the earth; and that it is impossible for the Sun to exist without illuminating the earth. Unless they can *prove* both these assumptions to be true, they can

* Somerville's Connection of the Physical Sciences, Sec. 19—23.

† Amos, 8 : 8.

‡ Jer. 46 : 7. Gen. 41 : 1—18. See Parkhurst's Hebrew Lexicon, sub voce.

¶ Neander.

not prove the Bible account of creation to be false, nor even show it to be impossible. Neither of these assumptions can possibly be proved true; for none of them can explore the universe, to discover the sources of light, nor put the Sun through every possible experiment, to discover that his light is an inseparable quality. The only thing infidels can truly allege against the Bible account of the origin of light is, *their ignorance of the process*. The argument is simply this: "God could not cause light without sunshine, *because I don't know how he did it*. Nor can I understand how the Sun shone on a dark earth; therefore, it is impossible."

These arguments from ignorance need no other answer than the questions, Do you know how the Sun shines at all? Is your ignorance the measure of God's wisdom?

But I shall demonstrate the utter falsehood of both these assumptions, by showing the actual existence of many sources of light besides the Sun, and the perfect possibility of the existence of the Sun without sunshine, and of sunshine without any light reaching the earth. Thus, both the alleged *impossibilities* upon which the argument against the truth of the Bible is based will be removed, and the gross ignorance of natural science displayed by professedly scientific scoffers at the Bible, exposed.

Light, so far from being solely derived from the Sun, exists in, and can be educed from, almost any known substance. Even children are familiar with the light produced by the friction of two pieces of quartz; and no one needs to be informed how light may be produced by the combustion of inflammable substances. But the number of these substances is far greater than is generally supposed, and light can be produced by processes to which we do not generally apply the idea of burning. Resins, wool, silks, wood, and all kinds of earths and alkalies, are capable of emitting light in suitable electrical conditions; so that the surface of our earth may have been a source of light in past ages, as it even now is * near the poles and the equator, flashing its Aurora Borealis and Aurora Australis, and sending out its belts of Zodiacal light (which is now ascertained to be a telluric phenomenon, like Saturn's ring†), far into the surrounding darkness. Further, the metallic bases of all the earths are highly inflammable, and a brilliant flame can be produced by the combustion even of water. All the metals can

* Cosmos, vol. 1, p. 196.

† Annual of Scientific Discovery, 1856.

be made to flash forth lightnings, under suitable electric and magnetic excitements, and the crystals of several rocks give out light during the process of crystallization. Thousands of miles of the earth's surface must once have presented the lurid glow of a vast furnace of melted granite. Even at a far later era of its history, it may have shone with a luster little inferior to that of the Sun; for lime—of which unknown thousands of miles of its strata consist—when subjected to a heat much less than that produced by contact with melted granite or lava, emits a brilliant white light, of such intensity that the eye cannot support its luster.* Even now, the copper color of the moon during an eclipse shows us that the earth is a source of light.† The mountains on the surface of Venus and the Moon, and the continents and oceans of Mars, attest the existence of upheaval and subsidence, and of volcanic fires, capable of producing such phenomena, and of course of sources of light in those planets, such as exist on the earth. We know, then, most certainly, that there are many other bodies capable of producing light besides the Sun. That God could command the light to shine out of darkness, and convert the very ocean into a magnificent illumination, the following facts clearly prove. “Capt. Bonnycastle, coming up the Gulf of St. Lawrence, on the 7th of September, 1826, was roused by the mate of the vessel, in great alarm, from an unusual appearance. It was a starlight night, when suddenly the sky became overcast, in the direction of the high land of Cornwallis County, *and an instantaneous and intensely vivid light, resembling the Aurora, shot out of the hitherto gloomy and dark sea*, on the lee bow, which was so brilliant that it lighted every thing distinctly, even to the mast-head. The light spread over the whole sea, between the two shores, and the waves, which before had been tranquil, now began to be agitated. Captain Bonnycastle describes the scene as that of *a blazing sheet of awful and most brilliant light*. A long and vivid line of light, superior in brightness to the parts of the sea not immediately near the vessel, showed the base of the high, frowning, and dark land abreast; the sky became lowering, and more intensely obscure. Long tortuous lines of light showed immense numbers of large fish, darting about as if in consternation. The topsail yard and mizen boom were lighted by the

* Johnson's Turner's Chemistry, § 160.

† Cosmos, vol. 1, p. 196. Nicholl's Solar System, 184.

glare, as if gas-lights had been burning directly below them; and until just before day-break, at four o'clock, the most minute objects were distinctly visible." *

The other assumption, that the Sun could not possibly have existed without giving light to the earth, is contradicted by the most familiar facts. The earth and each of the planets might have been, and most probably were, surrounded by a dense atmosphere, through which the Sun's rays could not penetrate. It is not at all necessary to prove that such was the fact. I am only concerned to prove the *possibility*; for the infidel's objection is founded on the presumed *impossibility* of the co-existence of a dark earth and a shining sun. Any person who has ever been in Pittsburg, Glasgow, or the manufacturing districts of England, and has seen how the smoke of even a hundred factory chimneys will shroud the heavens, can easily comprehend how a similar discharge, on a larger scale, from the thousands of primal volcanoes,† would cover the earth with the pall of darkness. By the eruption of a single volcano, in the island of Sumbawa, in 1815, the air was filled with ashes, from Java to Celebes, darkening an area of more than 200,000 square miles; and the darkness was so profound in Java, three hundred miles distant from the volcano, that nothing equal to it was ever witnessed in the darkest night.‡ Those who have witnessed the fogs raised on the Banks of Newfoundland, in the Gulf of St. Lawrence, and in the Bay of Fundy, by the mingling of currents of water of slightly different temperatures, can be at no loss to conceive the density of the vapors produced by the boiling of the sea around and over the multitude of volcanoes || which have produced the countless *atolls* of the Pacific, and by the vast upheavals of thousands of miles of heated rocks of the primary formations into the beds of primeval oceans. While such processes were in progress, it was impossible but that darkness should be upon the face of the deep.§ Even now, a slight change of atmospheric density and temperature would veil the earth with darkness. We see this substantially done every time that God "covereth the light with clouds, and commandeth it not to shine by the cloud that cometh betwixt," although the Sun continues to shine with all his

* Connection of Physical Sciences, 288.

† Cosmos, vol. 1, p. 250.

‡ Lyell's Principles of Geology, 465.

|| Cosmos, vol. 1, p. 250.

§ Cosmos, vol. 1, pp. 198, 216.

usual splendor. To understand how there may be day without sunshine, we need only conceive the whole earth temporarily enveloped in the vapors of the unastronomical atmosphere of Peru, thus described by Humboldt:

"A thick mist obscures the firmament in this region for many months, during the period called *tiempo de la garua*. Not a planet—not the most brilliant stars of the southern hemisphere—are visible. It is frequently almost impossible to distinguish the position of the moon. If, by chance, the outline of the Sun's disc be visible during the day, it appears devoid of rays, as if seen through colored glasses. According to what modern geology has taught us to conjecture concerning the ancient history of our atmosphere, its primitive condition in respect to its mixture and density *must have been unfavorable to the transmission of light*. When we consider the numerous processes which, in the primary world, may have led to the separation of the solids, fluids, and gases around the earth's surface, the thought involuntarily arises, *how narrowly the human race escaped being surrounded with an untransparent atmosphere*, which, though not greatly prejudicial to some classes of vegetation, would yet have completely veiled the whole of the starry canopy. All knowledge of the structure of the universe could then have been withheld from the enquiring spirit of man." * The Sun, then, may have shone with all his brilliancy, for thousands of years, and a single ray never have penetrated the darkness upon the face of the deep.

But there is another well ascertained fact, which equally refutes the infidel's assumption. There is no necessary connection between the Sun and sunshine. The Sun may have existed for thousands of years as the center of the solar system, and the planets may have revolved around him, as they do now, while so far from shedding a single ray of light on any of them, he may have derived a feeble illumination from their beams. Modern science has discovered the astonishing fact, that at this moment the globe of the Sun is not a source of light to itself, much less to us; that, in fact, light is no more connected with the Sun than with a candlestick; and that the Bible description of the Sun as a *light-bearer*, expresses the results of the latest researches of Herschell, Encke, and Arago.

* *Cosmos*, vol. 3, p. 139.

The Sun consists mainly of a dark nucleus, like the body of the earth, and other planetary globes, surrounded by two atmospheres, of enormous depths, the one nearest to him being cloudy and dense, like our atmosphere, while the loftier stratum consists of those dazzling phosphorescent zephyrs that bestow light and heat on so many surrounding spheres. This phosphorescent atmosphere, or *photosphere*, as it is called, is by no means inseparably attached to the surface of the nucleus, or in any degree stable, but is subject to extensive fluctuations, and the most violent commotions; being frequently swayed and whirled aside, laying bare the surface of the dark globe beneath, for thousands of miles, to the observation of astronomers, and even to the naked eye. So far from being necessarily a source of light to the universe, the Sun's light is but very faintly visible on his own globe. "We approach the question" (of the inhabitability of the Sun,) says Sir David Brewster, "with the certain knowledge that the Sun is not a red hot globe, but that its nucleus is a solid, opaque mass, receiving very little light and heat (only seven rays out of a thousand) from its luminous atmosphere." Outside of this photosphere another gaseous, transparent atmosphere has been discovered.*

Any one of these facts is fatal to the assumption, that the Sun could not exist without shining, and that his light must have necessarily been visible through the universe ever since the creation of the heavens and the earth. His dark, solid nucleus may have existed for millions of years, as the center of gravity, around which the solar system revolved, and have given out no more light or heat than it does this day, or than the dark suns do around which Procyon and Sirius now revolve.† His luminous photosphere may either not have existed at all, or its gases not have been inflamed or electrically excited into luminosity. No man can adduce the shadow of a proof that the Sun shone nine minutes before the first recorded observation—namely, that recorded by the Author of the Bible, in the first of Genesis. The Sun's outer atmosphere may have been as dense as his inner one: in which case this radiance of his photosphere would have been as effectually veiled as a gas lamp by a London fog. And the simple possibility of any of these

* Nicholl's Solar System, 174. Herschell's Outlines, § 389. More Worlds than One, 98. Cosmos, vol. 4, p. 372.

† Cosmos, vol. 3, p. 253.

events, or indeed of any contingency by which the Sun could exist as a dark body, is quite sufficient to vindicate the Bible from the charge of contradicting the facts of science, and teaching impossibilities. But we will go further, and show that so far from light being an essential property of suns, it is a very variable attribute, and that in several cases suns have ceased, and others begun to shine, before our eyes.

The fixed stars are self luminous bodies, similar to our Sun, only immensely distant from us. Their numbers, magnitudes, and places, are known and recorded. But new stars have frequently flashed into view, where none were previously seen to exist; and others have gradually grown dim and disappeared, without changing their place; and a few, which had disappeared, have re-appeared in the same spot they formerly occupied; while others have changed their color since the era of astronomical observation. In short, there is no permanence in the heavens, any more than on the earth; but a perpetual progress and change is the destiny of suns and stars, of which the most conspicuous indication is the variability of their powers of giving light, of which I shall transcribe a few instances.

"On the 11th of November, 1572, as the illustrious Danish astronomer, Tycho, was walking through the fields, he was astonished to observe a new star in the constellation Cassiopea, beaming with a radiance quite unwonted in that part of the heavens. Suspecting some delusion about his eyes, he went to a group of peasants, to ascertain if they saw it, and found them gazing at it with as much astonishment as himself. He went to his instrument, and fixed its place, from which it never after appeared to deviate. For some time it increased in brightness—greatly surpassed Sirius in luster, and even Jupiter. It was seen by good eyes in the day time: a thing which happens only to Venus, under very favorable circumstances; and at night it pierced through clouds which obscured the rest of the stars. After reaching its fullest brightness, it again diminished, passed through all degrees of visible magnitude, assuming in succession the hues of a dying conflagration, and then finally disappeared." "It is impossible to imagine any thing more tremendous than a conflagration that could be visible at such a distance." *

Astronomers now recognize a class of such *Temporary Stars*,

* Nicholl's Solar System, 188. Connection of Physical Sciences, 363.

which have appeared from time to time in different parts of the heavens, blazing forth with extraordinary luster, and after remaining awhile, apparently immovable, have died away, and left no trace.* Twenty-one of such appearances of new suns are on record.†

Still further, many familiar suns have ceased to shine. "On a careful re-examination of the heavens, *many stars are found to be missing.*"‡ "There are many well authenticated cases of the disappearance of old stars, whose places had been fixed with a degree of certainty not to be doubted. In October, 1781, Sir William Herschell observed a star, No. 55 in Flamstead's Catalogue, in the constellation Hercules. In 1790 the same star was observed by the same astronomer, but since that time no search has been able to detect it. The stars 80 and 81 of the same catalogue, both of the fourth magnitude, have likewise disappeared. In May, 1828, Sir John Herschell missed the star numbered 42, in the constellation Virgo, which has never since been seen. Examples might be multiplied, but it is unnecessary."§

The demonstration of the variableness of the light-giving power of suns is completed by the phenomena of the class emphatically called *variable stars*; though the best astronomers are now agreed that *variability, and not uniformity*, in the emission of light, is the general character of the stars.|| But the variations which occur before our eyes impress us more deeply than those which require centuries for their completion. Sir John Herschell has observed and graphically described one such instance of variation of light.

"The star Eta Argus has always hitherto been regarded as a star of the second magnitude; and I never had reason to regard it as variable. In November, 1837, *I saw it, as usual.* Judge of my surprise to find, on the 16th of December, that *it had suddenly become a star of the first magnitude*, and almost equal to Rigel. It continued to increase. Rigel is now not to be compared with it. It exceeds Arcturus, and is very near equal to Alpha Centauri, being, at the moment I write, the fourth star in the heavens, in the order of brightness.¶ It has since passed through several variations of luster. Humboldt gives a catalogue of twenty-four of such stars, whose variations have been recorded."

* Herschell's Outlines, § 827.

† Cosmos, vol. 8, p. 210.

‡ Herschell's Outlines, § 832.

§ Mitchell's Planetary and Stellar Worlds, 294.

|| Cosmos, vol. 3, p. 253.

¶ Astronomical Observations, 351.

"A strange field of speculation is opened by this phenomenon. Here we have a star fitfully variable to an astonishing extent, and whose fluctuations are spread over centuries, apparently in no settled period, and with no regularity of progression. What origin can we ascribe to these sudden flashes and relapses? What conclusions are we to draw as to the comfort or habitability of a system depending for its supply of light and heat on such an uncertain source? Speculations of this kind can hardly be termed visionary, when we consider that, from what has been before said, we are compelled to admit a community of nature between the fixed stars and our own Sun; and when we reflect, that geology testifies to the fact of extensive changes having taken place, at epochs of the most remote antiquity, in the climate and temperature of our globe: changes difficult to reconcile with the operation of secondary causes, such as a different distribution of sea and land, but which would find an easy and natural explanation in a slow variation of the supply of light and heat afforded by the Sun himself."* "I cannot otherwise understand alterations of heat and cold so extensive as at one period to have clothed high northern latitudes with a more than tropical luxuriance of vegetation, and at another to have buried vast tracts of Europe, now enjoying a genial climate, and smiling with fertility, under a glacier crust of enormous thickness. Such changes seem to point to causes more powerful than the mere local distribution of land and water can well be supposed to have been. In the slow secular variations of our supply of light and heat from the Sun, *which, in the immensity of time, may have gone to any extent, and succeeded each other in any order, without violating the analogy of siderial phenomena which we know to have taken place*, we have a cause, not indeed established as a fact, but readily admissible as something beyond a bare possibility, fully adequate to the utmost requirements of geology. A change of half a magnitude on the luster of our Sun, regarded as a fixed star, spread over successive geological epochs—now progressive, now receding, now stationary—is *what no astronomer would now hesitate to admit as a perfectly reasonable and not improbable supposition*.†

The most eminent astronomers are perfectly unanimous in their deductions from these facts. They regard *variability as the gen-*

* Outlines, § 830.

† Astronomical Observations, 351.

eral characteristic of suns and stars, our own Sun not excepted. "We are led, says Humboldt, by analogy to infer, that as the fixed stars *universally* have not merely an apparent, but a real motion of their own, so their surfaces or luminous atmospheres are generally subject to those changes (in their "light process") which recur, in the great majority, in extremely long, and therefore unmeasured, and probably undeterminable periods, or which, in a few, recur without being periodical, as it were, by a sudden revolution, either for a longer or a shorter time." And he asks, *Why should our Sun differ from other suns?*

In reference to the extinction of suns, he says: "What we no longer see is not necessarily annihilated. It is merely the transition of matter into new forms—into combinations which are subject to new processes. Dark cosmical bodies may, by a renewed process of light, again become luminous."* In confirmation of the fact adduced in support of this view, by La Place, "that those stars which have become invisible, after having surpassed Jupiter in brilliancy, have not changed their place during the time they continued visible," he adds, "The luminous process has simply ceased. Bessel asserts† that, *No reason exists for considering luminosity an essential property of these bodies.*" And Nicholl sums up the matter in the following emphatic words: "No more is light *inherent* in the Sun than in Tycho's vanished star; and with it and other orbs, a time may come when, through the consent of all the powers of nature, he shall cease to be required to shine. *The womb which contains the Future is that which bore the Past.*"‡

Here, then, we behold astronomy presenting to our observation facts and processes so similar to those which revelation presents to our faith, that all those men who are most profoundly versed in her lore, reasoning solely from the facts of science, and without any reference to the Bible, unanimously conclude that there was such a state of darkness and confusion before our era as the Bible declares—that its causes were most probably such as the Bible implies—and that the sudden illuminating of dark bodies, and their extinction, and even re-illumination, are facts so perfectly well authenticated as matters of observation in regard to other suns, that no reasonable man can hesitate to believe any credible assurance that our Sun has passed through such a process. With what feelings,

* Cosmos, vol. 3, p. 222-232.

† Cosmos, vol. 3, p. 246.

‡ Solar System, 190.

then, are we to regard the ignorance and brazen-faced impudence of men who, in defiance of the most common facts, and in contradiction to the demonstrations of science, blaspheme the God of truth as a teacher of falsehood, because he speaks of light distinct from that of the Sun? Surely, such men are those whom he describes as "having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts. In whom the God of this world hath blinded the minds of them that believe not." *

These facts of the sudden kindling of stars, their gradual passage through all the hues of a dying conflagration, and their final extinction and present blackness of darkness, are facts of fearful omen to the enemies of God. They are the original threatenings of Heaven, whence the fearful language of Bible warning is derived. They attest its truth, and illustrate its import.

The favorite theory of the unbeliever is the uniformity of nature. "Where," says he, "is the promise of Christ's coming to judgment; for since the fathers fell asleep, all things continue as they were since the beginning of the world?" But the telescope dispels the illusion, exhibits the course of nature as a succession of catastrophes, displays the conflagration of other worlds, and the extinction of their suns, before our eyes, and asks, *Why should our Sun differ from other suns?* It is not the preacher, but the philosopher, who has turned prophet, when—looking back on the period when the Siberian elephant and rhinoceros were frozen amidst their native jungle, and icebergs visited the plains of India—he proclaims, "*The womb that bore the Past contains the Future.*"

The threatenings of God's word are invested with a mantle of terrible literality by the facts we have been contemplating. Raised at the day of resurrection, in these bodies, and with these senses, and this capability of rejoicing in the light, and shuddering and pining amidst outward gloom, physical darkness will be the terrible prison of those who chose darkness rather than light, because their deeds were evil. The Father of Lights shall withdraw his blessed influences from the hearts, the dwellings, the eyes, of those who say to him, "Depart from us, for we desire not the knowledge of thy ways." The Sun shall cease to vivify God's corn, and wine, and oil, which ungodly men consume upon their lusts. The Moon shall cease to shine upon the robber's toil, and the Stars to illumine

* Eph. 4: 18. 2 Cor. 4: 4.

the adulterer's path. The light of Heaven shall cease to gild the field of carnage, where men perform the work of Hell. In the very midst of your worldliness and business, Unbeliever, when you are in all the engrossment of buying and selling, and planting and building, and marrying and giving in marriage, without warning or expectation, "the Sun shall go down at noon, and the stars shall be darkened in the clear day." As in the warning and example given to the enemies of the Lord in Egypt, thick darkness, that may be felt, shall wind its inevitable chains around you, preventing your escape from the judgment of the great day, and giving you a fearful foretaste of that "blackness of darkness for ever" of which you are now forewarned in the Word of Truth.

"The Sun shall be darkened, and the Moon shall not give her light,

"And the stars shall fall from the heavens,

"And the powers of the heavens shall be shaken;

"And then shall appear the sign of the Son of Man in the heavens,

"And then shall all the tribes of the earth mourn;

"And they shall see the Son of Man coming in the clouds of heaven,

"With power and great glory."

"Cast ye the unprofitable servant into outer darkness;

"There shall be weeping and gnashing of teeth."

"Hear ye, and give ear; be not proud,

"For the Lord hath spoken.

"Give glory to the Lord, your God,

"Before he cause darkness,

"And before your feet stumble upon the dark mountains;

"And while ye look for light,

"He turn it into the shadow of death,

"And make it gross darkness."

"I am the light of the world;

"He that followeth me shall not walk in darkness,

"But shall have the light of life." *

* Matthew, 24: 29. John, 8: 12. Jer. 13: 15. Matt. 22: 13, and 25: 30.

TELESCOPIC VIEWS OF SCRIPTURE.

No kind of knowledge is more useful to man than the knowledge of his own ignorance; and no instrument has done more to give him such knowledge than the telescope. Faith is the believing of facts we do not know, upon the word of one who does. If any one knows every thing, or thinks he does, he can have no faith. A deep conviction of our own ignorance is, therefore, indispensable to faith. The telescope gives us this conviction, in two ways. It shows us that we see a great many things we do not perceive, tells us the size and the distances of those little sparks that adorn the sky, and leads us to reason out their true relations to our earth. Then it tells us that what we see is little of what is to be seen; that our knowledge is but a drop from the great ocean—a rush-light, sparkling in the vast darkness of the unknown. It tells us that we do not see right, and that we do not see far; and that there may be things, both in heaven and earth, not dreamed of in our philosophy. Further, it confirms the Bible testimony concerning the facts of its own province, by removing all improbability from some of its most wonderful narratives, attesting the accuracy of its language, and confirming, by some of its most recent discoveries, the truth of its statements. Our space will only allow us to select five illustrations of the tendency of faith in the telescope, to produce faith in the Bible.

1. One of the latest astronomical discoveries throws light upon one of the most ancient scientific allusions of the Bible, and one which has perplexed both commentators and geologists: *that which hints at the second causes of the deluge*. Not that it is at all needful for us to be able to tell where God Almighty procured the water to drown the ungodly sinners of the old world, before we believe his word that he did so; unless, indeed, somebody has explored the universe, and knows that there is not water enough in it for that purpose, or that it is so far away that he could not fetch it; for, as to the fact itself, geology assures us that all the dry land on earth has been drowned, not only once, but many times. It is not the province of the commentator, but of the geologist, to account for the phenomenon.

Several solutions of the difficulty of finding water enough for the purpose have been proposed. One of these supposes that, as the earth is known by its density not to be solid, some of its internal caverns are filled with water, which, when heated by neighboring volcanic fires, would expand one twenty-third of its bulk, and flow out, and raise the ocean. When the volcanic fire was burnt out, and the water cooled, it would of course contract to its former dimensions, and the ocean recede. These caverns they suppose to be meant by "the fountains of the great deep," in Genesis vii: 11.

But the Bible describes another, and plainly a very important source of the waters of the deluge, in the rain which fell for forty days and forty nights. At present, all the water in our atmosphere comes from the sea, by evaporation; and the quantity is too insignificant to cover the globe to any considerable depth. Divines and philosophers were perplexed to give any adequate explanation of this language, and considered it simply as Noah's description of the appearance of things as viewed from the ark, rather than an accurate explanation of the actual causes of the deluge. Now, it is certainly true, that the Bible does describe things as they appear to men. It is, however, beginning to be discovered, that these popular appearances are far more closely connected with philosophical reality than a self-sufficient pedantry will allow. Our purblind astronomy and prattling geology may be as inadequate to expound the mysteries of the Bible philosophy, as was the incoherent science of Strabo and Ptolemy. The experience of another planet, now transacting before our eyes, admonishes us not to limit the resources of Omnipotence by our narrow experience, or to suppose that our young science has catalogued all the weapons in the arsenal of the Almighty.

The planet Saturn is surrounded by a revolving belt, consisting of several distinct rings, containing an area a hundred and forty-six times greater than the surface of our globe, with a thickness of a hundred miles. From mechanical considerations it had been proved that these rings could not be of a uniform thickness all around, else when a majority of his seven moons were on the same side, the attraction would draw them in upon him, on the opposite side; and once attracted to his surface, they could never get loose again, if they were solid.* It was next ascertained that the mo-

* Kendall's Uranography, 268.

tions of the moons and of the rings were such, that if the inequality was always in the same place, the same result must follow; so that the ring must be capable of changing its thickness, according to circumstances. It must be either composed of an immense number of small solid bodies, capable of shifting freely about among themselves, or else be fluid. Finally, it has been demonstrated that this last is the fact; that the density of this celestial ocean is nearly that of water; and that the inner portion, at least, is so transparent, that the planet has been seen through it.* “The ring of Saturn is, then, a stream or streams of fluid, rather denser than water, flowing about the primary.”† The extraordinary fact, which shows us how God can deluge a planet when he pleases, I give not in the words of a divine, but of a philosopher, whose thoughtless illustration of scripture is all the more valuable, that it is evidently unintentional.

“M. Otto Struve, Mr. Bond, and Sir David Brewster, are agreed that Saturn’s third ring is fluid, that it is not of very recent formation, and that it is not subject to rapid change. And they have come to the extraordinary conclusion, that the inner border of the ring has, since the day of Huygens, been gradually approaching to the body of Saturn, and that we may expect, sooner or later—perhaps in some dozen years—to see the rings united with the body of the planet. *With this deluge impending, Saturn would scarcely be a very eligible residence for men, whatever it might be for dolphins.*”‡

Knowing, as we most certainly do, that the fluid envelopes of our own planet were once exceedingly different from the present,§ here is a possibility quite sufficient to stop the mouth of the scoffer. Let him show that God did not, or prove that he could not, suspend a similar series of oceans over the earth, or cease to pronounce a universal deluge impossible.

2. That sublime ode, in which Deborah describes *the stars in their courses as fighting against Sisera*,|| has been rescued from the grasp of modern scoffers and impostors, by the progress of astronomy. By both these classes has it been alleged as lending its support to the delusions of judicial astrology; the one class desiring to damage the Bible as a teacher of superstition, and the

* Annual of Scientific Discovery, 1856, p. 380.

† Ib., 1852, p. 376.

‡ Ib., 1856, p. 377.

§ Cosmos, vol. 1, pp. 198-215.

|| Judges, 5.

other to help their trade by pleading its authority. The Bible reader will doubtless be greatly surprised to hear it asserted, that the Bible lends its sanction to this antiquated, and, as he thinks, exploded superstition. He knows how expressly the Bible forbids God's people to have any thing to do with it, or with its heathenish professors. "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them."* And they will be still more surprised to learn, that those who object against the Bible, that it ascribes a controlling influence to the stars, are firm believers in Reichenbach's discovery of *odyle*: an influence from the heavenly bodies so spiritual and powerful, that they imagine it able to govern the world, instead of God Almighty.†

The passage thus variously abused is a description, in highly poetic strains, of the battle between the troops of Israel and those of Sisera: of the defeat of the latter, and of an earthquake and tempest, which completed the destruction of his exhausted troops. The glory of the victory is wholly ascribed to the Lord God of Israel; while the rain, the thunder, lightning, swollen river, and "the stars in their courses," are all described, in their subordinate places, as only his instruments—the weapons of his arsenal.

"Lord, when thou wentest out of Seir,

* Jeremiah, 10.

† Some of my readers may deem any notice of such a subject, in the nineteenth century, entirely unnecessary; but having lived for some years within sight of the dwelling of a woman who publicly advertised herself in the newspapers as a professor of astrology, and seen the continual flow of troubled minds to the promised light—the humble serving-girl scaling up the side entrance, and the princely chariot discharging its willing dupes at the door, and rolling hastily away, to await them at the corner—I know of a certainty that folly is not yet dead. There are women—aye, and men too—who are above the folly of reading the Bible, but just wise enough to pay five dollars for, and spend hours in the study of, an uncouth astrological picture, representing a collocation of the stars, which was never witnessed by any astronomer—men who would not give way to the superstition of supposing that their destiny was regulated by the will of Almighty God, yet believe that every living creature's fate is regulated by the aspect of the stars at the hour of his nativity; the same stars always causing the same period of life and mode of death; though every day's experience testifies the contrary. The same stars presided over the birth of the poor soldier, who perished in an instant at Austerlitz; of his Imperial Master, who pined for years in St. Helena; of the old gentleman who died in his own bed, of gout; and of the batch of puppies, whereof old Towser was the only surviving representative, the other nine having found their fate in the horse-pond, in defiance of the controlling stars. They were all born at the same hour, and under the same auspices, and destined to the same fate, by the laws of astrology.

"When thou marchest out of the field of Edom,
 "The earth trembled, and the heavens dropped,
 "The clouds also dropped down water;
 "The mountains also melted from before the Lord,
 "Even that Sinai, from before the Lord God of Israel."

Then, after describing the battle, she alludes to the celestial artillery, and to the effects of the storm in swelling the river, and sweeping away the fugitives who had sought the fords:

"They fought from heaven;
 "The stars in their courses fought against Sisera;
 "The river Kishon swept them away:
 "That ancient river, the river Kishon."*

After describing some further particulars, the hymn concludes with an allusion to the clearing away of the tempest, and the appearance of the unclouded Sun over the field of victory:

"So let all thine enemies perish, O, Lord;
 "But let them that love thee be as the Sun, when he goeth forth
 in his might."

Where is there the least allusion here to any controlling influence of the stars? You might just as well say, "The Bible ascribes a controlling influence over the destinies of men, to the river Kishon;" for they are both spoken of, in the same language, as instruments in God's hand for the destruction of his enemies.

But it is objected, "Even by this explanation you have the Bible representing the stars as causing the rain." Not so fast. If a man were very ignorant, and had never heard of any thing falling from the sky but rain, he might think so. And if the Bible did attribute to the stars some such influence over the vapors of the atmosphere, as experience shows the moon to possess over the ocean, are you able to demonstrate its absurdity?

Deborah, however, when she sang of the stars *in their courses* fighting against Sisera, was describing a phenomenon very different from a fall of rain—was, in fact, describing a fall of aërolites upon the army of Sisera. Multitudes of stones have fallen from the sky, and not less than five hundred such falls are recorded.

"On Sept. 1st, 1814, a few minutes before midday, while the sky was perfectly serene, a violent detonation was heard in the department of the Lot and Garonne. This was followed by three or four

* Judges, 5th ch.

others, and finally by a rolling noise, at first resembling a discharge of musketry, afterwards the rumbling of carriages, and lastly that of a large building falling down. Stones were immediately after precipitated to the ground, some of which weighed eighteen pounds, and sunk into a compact soil, to the depth of eight or nine inches; and one of them rebounded three or four feet from the ground."

"A great shower of stones fell at Barbatan, near Roquefort, in the vicinity of Bordeaux, on July 24th, 1790. A mass fifteen inches in diameter penetrated a hut and killed a herdsman and bullock. Some of the stones weighed twenty-five pounds, and others thirty pounds."

"In July, 1810, a large ball of fire fell from the clouds, at Shahabad, which burned five villages, destroyed the crops, and killed several men and women." *

Astronomers are perfectly agreed as to the character of these masses, and the source whence they come. "It appears from recent astronomical observations that the Sun numbers among his attendants not only planets, asteroids, and comets, but also immense multitudes of meteoric stones and shooting stars." † Aerolites are, then, really stars. They are composed of materials similar to those of our earth: the only other star whose materials we can compare with them. They have a proper motion around the Sun, in orbits distinct from that of the earth. They are capable of emitting the most brilliant light, in favorable circumstances. Some of them are as large as the asteroids. One, of 600,000 tons weight, passed within 25 miles of the earth, at the rate of 20 miles a second. A fragment of it reached the earth.‡ "That aerolites were called *stars* by the ancients, is indisputable. Indeed, Anaxagoras considered the stars to be only stony masses, torn from the earth by the violence of rotation. Democritus tells us that invisible dark masses of stone move with the visible stars, and remain on that account unknown, but sometimes fall upon the earth, and are extinguished, as happened with the stony star which fell near Aegos Potamos.§

* Dick's *Celestial Scenery*, p. 57, Applegate's edition, where many such instances are related.

† Vaughn's Report to the American Association for the advancement of Science, in *Annual of Scientific Discovery* for 1855, p. 364.

‡ Somerville's *Connection of the Physical Sciences*, 382.

§ *Cosmos*, vol. 1, p. 122; vol. 4, p. 569.

When Deborah, therefore, describes the *stars in their courses* as fighting against Sisera, it is an utterly unfounded assumption to suppose that she has any allusion to the baseless fancies of an astrology every-where condemned by the religion she professed, when a simple and natural explanation is afforded by the fact, that stars do fall from the heavens to the earth, and *that they do so in their courses*, and just by reason of their orbital motion; and that the ancients both knew the fact, and gave the right name to those bodies. Let no reasonable man delude himself with the notion that God has no weapons more formidable than the dotings of astrology, till he has taken a view of the arsenals of God's artillery, which he has treasured up against the day of battle and of war.

Here it may be well to notice the illustration which the remarkable showers of November meteors, particularly those of November, 1833, shed upon several much ridiculed texts of scripture. Scientific observation has fully confirmed and illustrated the scientific accuracy of the Bible in such expressions as, "the stars shall fall from heaven;" "there fell a great star from heaven, burning as it were a lamp;" "and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Whatever political or ecclesiastical events these symbols may signify, there can be no question, now, that the astronomical phenomenon used to prefigure them is correctly described in the Bible. Most of my readers have seen some of these remarkable exhibitions; but for the sake of those who have not, I give a brief account of one. "By much the most splendid meteoric shower on record, began at nine o'clock, on the evening of the 12th of November, 1833, and lasted till sunrise next morning. It extended from Niagara, and the northern lakes of America, to the south of Jamaica, and from 61° of longitude, in the Atlantic, to 100° of longitude in Central Mexico. Shooting stars and meteors of the apparent size of Jupiter, Venus, and even the full moon, darted in myriads towards the horizon, *as if every star in the heavens had darted from their spheres.*" They are described as having been as frequent as the flakes of snow in a snow-storm, and to have been seen with equal brilliancy over the greater part of the continent of North America.*

The source whence these meteors proceed is distinctly ascer-

* Connection of the Physical Sciences, 383.

tained to be, as was already remarked with regard to the aerolites, a belt of small planetoids, revolving around the Sun in a little less than a year, and in an orbit intersecting that of the earth, at such an angle, that every thirty-three years, or thereabouts, the earth meets the full tide on the 12th of November. These meteors are true and proper stars. "All the observations made during the year 1853 agree with those of previous years, and confirm what may be regarded as sufficiently well established: the cosmical origin of shooting stars." *

3. The language of the Bible with respect to *the circuit of the Sun* is found to have anticipated one of the most sublime discoveries of modern astronomy. True to the reality, as well as to the appearance of things, it is scientifically correct, without becoming popularly unintelligible.

There is a class of aspirants to gentility who refuse to recognize any person not dressed in the style which they suppose fashionable among the higher classes. A Glasgow butcher's wife, in the Highlands, attired in all the magnificence of her satins, laces, and jewelry, returned the courteous salute of the little woman in the gingham dress and gray shawl with a contemptuous toss of the head, and flounced past, to learn, to her great mortification, that she had missed an opportunity of forming an acquaintance with the Queen. So a large class of pretenders to science refuse to become acquainted with Bible truth, because it is not shrouded in the technicalities of science, but displays itself in the plain speech of the common people to whom it was given. They will have it, that because its author used common language, it was because he could not afford any other; and as he did not contradict every vulgar error believed by the people to whom he spoke, it was because he knew no better; and because the Hebrews knew nothing of modern discoveries in astronomy, geology, and the other sciences, and the Bible does not contain lectures on these subjects, the God of the Hebrews must have been equally ignorant, and the Bible consequently beneath the notice of a philosopher.

You will hear such persons most pertinaciously assert, that Moses believed all the absurdities of the Ptolemaic astronomy: that the earth is the immovable center, around which revolve the crystal sphere of the firmament, and the Sun, and Moon, and stars,

* Annual of Scientific Discovery, 1854, p. 361.

which are attached to it, after the manner of lamps to a ceiling; and that he, and the world generally in his day, had not emerged from the grossest barbarism and ignorance of all matters of natural science. Yet these very people will probably tell you, in the same conversation, of the wonderful astronomical observations made by the Egyptians, ten thousand years before the days of Adam! So beautiful is the consistency of infidel science. But when you enquire into the source of their knowledge of the philosophy of the ancients, you discover that they did not draw it from the writings of Moses, of which they betray the grossest ignorance, nor of any one who lived within a thousand years of Moses' time. Voltaire is their authority for all such matters. He transferred to the early Asiatics all the absurdities of the later Greek philosophers, and would have us believe that Moses, who wrote before these Greeks had learned to read, was indebted to them for his philosophy. Of the learning of the ancient patriarchs Voltaire does not tell them much, for a satisfactory reason.

Yet it might not have required much learning to infer, that the eyes, and ears, and nerves of men who lived ten times as long as we can, must have been more perfect than ours; that a man who could observe nature with such eyes, under a sky where Stoddart now sees the ring of Saturn, the crescent of Venus, and the moons of Jupiter, with the naked eye,* and continue his observations for eight hundred years, would certainly acquire a better knowledge of the appearance of things than any number of generations of short-lived men, called away by death before they have well learned how to observe, and able only to leave the shell of their discoveries to their successors; that unless we have some good reason for believing that the mind of man was greatly inferior, before the flood, to what it now is, the antediluvians must have made a progress in the knowledge of the physical sciences, during the three thousand one hundred and fifty-five years which elapsed from the creation to the deluge, much greater than the nations of Europe have effected since they began to learn their A, B, C, about the same number of years ago; and that though Noah and his sons might not have preserved all the learning of their drowned contemporaries, they would still have enough to preserve them from the reproach of ignorance and barbarism; at least until their sons have succeeded in building

* Letter to Herschell, from Orooniah, in Persia—*Annual of Scientific Discovery*, 1854, p. 367.

a larger ship than the ark, or a city which would not look contemptible in the suburbs of Babylon.

When we know that the Chaldeans taught the Egyptians the expansive power of steam, and the induction of electricity by pointed conductors;—that from the most remote antiquity the Chinese were acquainted with decimal fractions, electro-magnetism, the mariner's compass, and the art of making glass;—that lenses have been found in the ruins of Nineveh, and that an artificial currency was in circulation in the first cities built after the flood;*—that astronomical observations were made in China, with so much accuracy, from the deluge till the days of Yau, B. C., 2357, that the necessary intercalations were made for harmonizing the solar with the lunar year, and fixing the true period of $365\frac{1}{4}$ days;—and that similar observations were conducted to a like result within a few years of the same remote period, in Babylon;—if he does not conclude that the world may have forgotten as much ancient lore during eighteen hundred years of idolatrous barbarism before the coming of Christ, as it has learned in the same number since—will, at least, satisfy himself that the ancient patriarchs were not ignorant savages.† “Whole nations,” says La Place, “have been swept from the earth, with their languages, arts, and sciences, leaving but confused masses of ruins to mark the place where mighty cities stood. Their history, with a few doubtful traditions, has perished; *but the perfection of their astronomical observations marks their high antiquity, fixes the periods of their existence, and proves that even at that early time they must have made considerable progress in science.*”‡ The infidel theory, that the first men were savages, is a pure fiction, refuted by every known fact of their history.

That, however, is not the matter under discussion. We are not enquiring, now, what Moses and the prophets *thought*, but what the author of the Bible *told them to say*. The scribe writes as his

* “These tablets (of unbaked clay, with inscriptions, found in the tombs of Erech, the city of Nimrod—Gen. 10: 10—and deciphered by Rawlinson,) were, in point of fact, the equivalent of our bank notes, and prove that a system of artificial currency prevailed in Babylon and Persia at an unprecedentedly early age: centuries before the introduction of paper and writing.

Rawlinson, in *News of the Churches*, February, 1857, p. 50.

† Wilkinson's *Manners and Customs of the Egyptians*, vol. 3, p. 106; *Cosmos*, vol. 1, pp. 173, 182; *Chinese Repository*, v. 9, p. 573; *Williams' Middle Kingdom*, vol. 2, p. 147.

‡ *Connection of Physical Sciences*, 82.

employer dictates. "I will put my words in thy mouth," said God to Jeremiah. "My tongue is as the pen of a ready writer," said David. The prophets began, not with "Thus saith Isaiah," but "Thus saith the Lord." Unless the Word of God was utterly different from all his other works, it must transcend the comprehension of man in some respects. The profoundest philosopher is as ignorant of the cause of the vegetation of wheat, as the mower who cuts it down; but their ignorance of the mysteries of organic force is no reason why the one may not harvest, and the other eat and live. Just so God's prophets conveyed precious mysteries to the Church, of the full import of which they themselves were ignorant; even as Daniel heard but understood not; and the prophets to whom it was revealed that they did not minister to themselves, but to us, enquired and searched diligently into the meaning of their own prophecies; which meaning, nevertheless, continued hid for ages and generations.* If the prophets of the old economy might be ignorant of the privileges of the gospel day, of which they prophesied, at God's dictation, they might very well be ignorant, also, of the philosophy of creation, and yet write a true account of the facts, from his mouth.

Let us suppose, then, that the ancient Hebrews and their prophets were, if not quite as ignorant of natural science as modern infidels are pleased to represent them, yet unacquainted with the discoveries of Herschell and Newton; and, as a necessary consequence, that their language was the adequate medium of conveying their imperfect ideas, containing none of the technicalities invented by philosophers to mark modern scientific discoveries; and that God desired to convey to them some religious instruction, through the medium of language. Must we suppose it indispensable for this purpose that he should use strange words, and scientific phrases, the meaning of which would not be discovered for thirty-three hundred years? Could not Dr. Alexander write a sabbath-school book, without filling it full of such phrases as "right ascension," "declination," "precession of the equinoxes," "radius vector," and the like? Or, if some wiseacre did prepare such a book, would it be very useful to children? Perhaps even we, learned philosophers of the nineteenth century, are not out of school yet. How many discoveries are yet to be made in all the

* Dan. 12: 8; 1 Pet. 1: 10; Eph. 1: 3.

sciences: discoveries which will doubtless render our fancied perfection as utterly childish to the philosophers of a thousand years hence, as the astronomy of the Greeks seems to us; and demand the use of technical language, which would be as unintelligible to us as our scientific nomenclature would have been to Aristotle. If God may not use popular speech in speaking to the people of any given period, but must needs speak the technical language of perfect science,—and if science is now, and always will be, of necessity, imperfect,—we are led to the sage conclusion, that every revelation from God to man must always be unintelligible!

Does it necessarily follow, that because the author of the Bible uses the common phrases, “sun rising,” and “sun setting,” in a popular treatise upon religion, that therefore he was ignorant of the rotation of the earth, and intended to teach that the Sun revolved around it? He is certainly under no more obligation to depart from the common language of mankind, and introduce the technicalities of science into such a discourse, than mankind in general, and our objectors in particular, are to do the like in their common conversation. Now, I demand to know whether they are aware that the earth’s rotation on its axis is the cause of day and night? But do you ever hear any of them use such phrases as “earth rising,” and earth setting?” But if an infidel’s daily use of the phrases, “*sun rising*,” “*sun setting*,” and the like, does not prove, either that he is ignorant of the earth’s rotation as the cause of that appearance, or that he intends to deceive the world by those phrases, why may not Almighty God be as well informed and as honest as the infidel, though he also condescends to use the common language of mankind.

Do you ever hear astronomers, in common discourse, use any other language? I suppose Lieut. Maury, and Herschell, and Leverrier and Mitchell, know a little of the earth’s rotation; but they, too, use the English tongue very much like other people, and speak of sunrise and sunset; yet nobody accuses them of believing in the Ptolemaic astronomy. Hear the immortal Kepler, the discoverer of the laws of planetary revolution: “We astronomers do not pursue this science with the view of altering common language; but we wish to open the gates of truth, without affecting the vulgar modes of speech. We say with the common people, “The planets stand still, or go down;” “the sun rises, or sets;” meaning only that so the thing appears to us, although it is not truly so, as all

astronomers are agreed. How much less should we require that the Scriptures of Divine Inspiration, setting aside the common modes of speech, should shape their words according to the model of the natural sciences, and by employing a dark and inappropriate phraseology about things which surpass the comprehension of those whom it designs to instruct, perplex the simple people of God, and thus obstruct its own way towards the attainment of the far more exalted end to which it aims."

It is evident, then, that God not only may, *but must* use popular language in addressing the people, in a work not professedly scientific; and that if this popular language be scientifically incorrect, such use of it neither implies his ignorance or approval of the error.

But it may be worthy of enquiry whether this popular language of mankind, used in the Bible, be scientifically erroneous. If the language be intended to express an absolute reality, no doubt it is erroneous to say the sun rises and sets; but if it be only intended to describe an appearance, and the words themselves declare that intention, it cannot be shown to be false to the fact. Now, when the matter is critically investigated, these phrases are found to be far more accurate than those of "earth rising," and "earth setting," which infidels say the author of the Bible should have used. For, as up and down have no existence in nature, save with reference to a spectator, and as the earth is always down with respect to a spectator on its surface, neither rising towards him, nor sinking from him, in reality, nor appearing to do so, unless in an earthquake, the improved phrases are false, both to the appearance of things, and to the cause of it. Whereas, our common speech, making no pretensions to describe the causes of appearances, cannot contradict any scientific discovery of these causes, and therefore cannot be false to the fact, while it truly describes all that it pretends to describe—the appearance of things—to our senses. And so, after all the outcry raised against it by sciologists, the vulgar speech of mankind, used by the Author of the Bible, must be allowed to be philosophical enough for his purpose, and theirs: at least till somebody favors both with a better.

Though we are in no way concerned, then, to prove that every poetical figure in Scripture, and every popular illustration taken from nature, corresponds to the accuracy of scientific investigation, before we believe the Bible to be a revelation of our duty to God

and man, yet it may be worth while to enquire, further, whether we really find upon its sacred pages such crude and egregious-scientific errors as infidels allege. We have seen in the last Tract, that they are not able to read even its first chapter without blundering. Indeed, they generally boast of their ignorance of its contents. It is a very good rule to take them at their word, and when they quote Scripture, to take it for granted *that they quote it wrong*, unless you know the contrary. The first thing for you to do when an infidel tells you the Bible says so and so, is to get the book, and see whether it does or not. You will generally find that he has either misquoted the words, or mistaken their meaning, from a neglect of the context; or perhaps has both misquoted and mistaken. Then, when you are satisfied of the correct meaning of the text, and he tells you that it is contrary to the discoveries of science, the next point is to ask him, *How do you know?* You will find his knowledge of science and scripture about equal. Both these tests should be applied to scientific objections to the Bible, as they are all composed of equal parts of Biblical blunders and philosophical fallacies.

In the objection under consideration, for instance, both statements are wrong. The Bible does not represent the earth as the immovable center of the universe, or as immovable in space at all. It does not represent the Sun and stars as revolving around it. Nor are the facts of astronomy more correctly stated. It is not the Bible, but our objector, that is a little behind the age in his knowledge of science.

If we enquire for those texts of Scripture which represent the earth as the immovable center of the universe, we shall be referred to the figurative language of the Psalms, the book of Job, and other poetical parts of Scripture, which speak of the "foundations of the earth," "the earth being established," "abiding for ever," and the like, when the slightest attention to the language would show *that it is intended to be figurative*. The accumulation of metaphors and poetical images in some of these passages, is beautiful and grand in the highest degree; but none, save the most stupid reader, would ever dream of interpreting them literally. Take, for instance, Psalm 104: 1-6, where, in one line, the world is described as God's house, with beams, and chambers, and foundations; but in the very next line the figure is changed, and it is viewed as an infant, covered with the deep, as with a garment.

"Bless the Lord, O my soul.

"O Lord my God thou art very great;

"Thou art clothed with honor and majesty:

"Who coverest thyself with light, as with a garment:

"Who stretchest out the heavens like a curtain:

"*Who layeth the beams of his chambers upon the waters:*

"Who walketh upon the wings of the wind:

"Who maketh his angels spirits:

"His ministers a flaming fire:

"*Who laid the foundations of the earth,*

"*That it should not be removed for ever.*

"Thou coveredst it with the deep, as with a garment:

"The waters stood above the mountains."

But if any one is so gross as to insist on the literality of such a passage, and to allege that it teaches the absolute immobility of the earth, let him tell us what sort of immobility the 3d verse teaches, and how a building could be stable, the beams of whose chambers are *laid upon the waters*—the chosen emblems of instability. "He hath founded it upon the seas: he hath established it upon the floods," says the same poet, in another Psalm: 24: 1. This, and all other expressions quoted as declaring the immobility of the earth *in space*, are clearly proved, both by the words used, and the sense of the context, to refer to an entirely different idea: namely, *its duration in time*. Thus, Eccl. 1: 4, "One generation passeth away, and another cometh; but the earth abideth for ever," is manifestly contrasting the duration of earth with the generations of short-lived men, and has no reference to motion in space at all.

Again, in Psalm 119: 89-91, our objectors find another Bible declaration of the immobility of the earth in space:

"For ever, O Lord, thy word is settled in heaven;

"Thy faithfulness is unto all generations;

"Thou hast established the earth, and it abideth.

"*They continue to this day, according to thine ordinances."*

The same permanence is here ascribed to the heavens (to which, as our objectors argue, the Bible ascribes a perpetual revolution) as to the earth. The next verse explains this permanence to be *continuance to this day*: durability, not immobility. That the word establish does not necessarily imply fixture, is evident from its application, in Prov. 8: 28: "He *established* the clouds," the most fleeting of all things. Nor is the Hebrew word, *kun* (whence our

English word, cunning), inconsistent with motion; else, the Psalmist had not said that "a good man's footsteps are *established* by the Lord."* "He *established* my goings." Wise arrangement is the idea, not permanent fixture.

The same remarks apply to Psalm 93: 1,—96: 10,—1 Chron. 16: 30, and many other similar passages.

"The world is established, that it cannot be moved;

"Thy throne is established of old:

"Thou art from everlasting."

Where the establishment, which is contrasted with the impossible removal, and which explains its import, is evidently not a local fixing of some material seat, in one place, but the everlasting duration of God's authority. The idea is not that of position in space, at all, but continued duration.

Space does not allow us to quote all the passages which refer to this subject; but after an examination of every passage in the Bible usually referred to in this connection, and of a multitude of others bearing upon it, I have no hesitation in saying, that it does not contain a single text which asserts or implies the immobility of the earth in space. The notion was drawn from the absurdities of the Greek philosophy, and the superstitions of Popery, but was never gathered from the word of God.

But it is alleged that other passages of scripture do plainly and unequivocally express the motion of the Sun, and his course in a circuit; as, for instance, the nineteenth Psalm:

"In them he hath set a tabernacle for the Sun,

"Which is as a bridegroom coming out of his chamber,

"And rejoiceth as a strong man to run a race.

"His going forth is from the end of heaven,

"And his circuit unto the ends of it."

And again, in the account of Joshua's miracle, in the tenth chapter of his book, it is quite evident that the writer supposed the Sun to be in motion, in the same way as the Moon, for he commanded them both to stand still: "Sun, stand thou still upon Gibeon, and thou Moon in the valley of Ajalon. And the Sun stood still, and the Moon stayed, until the people had avenged themselves upon their enemies." Now, it is said, if the writer had known what he was about, he would have known that the Sun

* Ps. 40: 1, and 37: 23, margin.

was already standing still, and would have told the earth to stop its rotation. And if the earth had obeyed the command, we should never have heard of the miracle; for, as the earth rotates at the rate of a thousand miles an hour, the concussion produced by such a stoppage would have projected Joshua, and Israelites, and Amorites, beyond the Moon, to pursue their quarrel among the fixed stars.

When we hear men of some respectability bring forward such stuff, we are constrained to wonder, not merely were they ever at school, but if they ever traveled in a railroad car, or whether they suppose their hearers to be so ignorant of the most common facts, as to believe that there is no way of bringing a carriage to a stand but by a sudden jerk, or that God is more stupid than the brakesman of an express train. We will do them the justice, however, to say, that they did not invent it, but merely shut their eyes, and opened their mouths, and swallowed it for philosophy, because they found it in the writings of an infidel scoffer, and of a Neological professor of theology*—an edifying example of infidel credulity!

Let it be noticed, that in neither of these texts, nor in any other portion of scripture, does the Bible say a single word about the revolution of the Sun *round the earth*, as the common center of the universe; on which, however, the whole stress of the objection is laid. The passages do not prove what they are adduced to prove. They speak of the Sun's motion, and of the Sun's orbit, *but they do not say that the earth is the center of that orbit*. These texts, then, do not prove the author of the Bible ignorant of the system of the universe.

The objection is based upon utter ignorance of one of the most important and best attested discoveries of modern astronomy: the grand motion of the Sun and Solar System through the regions of space, and the dependence of the rotation of all the orbs composing it, upon that motion. It is not the author of the Bible who is ignorant of the discoveries of modern astronomy—when he speaks of the orbit of the Sun, and his race from one end of the heavens to the other, and of the need of a miraculous interposition to stop his course for a single day—but his correctors, who have ventured to decry the statements of a book which commands the respect of such astronomers as Herschell and Rosse, while ignorant of those

* M. Voltaire; M. Cheneviere; Theol. Essays, vol. 1, p. 456.

elements of astronomy which they might have learned from a perusal of the books used by their children, in our common schools. For the benefit of such, however, I will present a brief explanation of the grounds upon which astronomers are as universally agreed upon the belief of the Sun's motion around a center of the firmament, as they are upon the belief of the revolution of the earth round the Sun.

When you are passing in a carriage, at night, through the street of a city lighted up by gas-lamps in the streets, and lights irregularly dispersed in the windows, or passing in a ferry-boat, from one such city to another, at a short distance from it, you observe that the lights which you are leaving appear to draw closer and closer together, while those towards which you are approaching widen out, and seem to separate from each other. If the night were perfectly dark, so that you could see nothing but the lights, you could certainly know not only that you were in motion, but also to what point you were moving, by carefully watching their appearances. So, if all the fixed stars were absolutely fixed, and the Sun and planets, including our earth, were moving in any direction—say to the north—then the stars towards which we were moving would seem to widen out from each other, and those which we were leaving would seem to close up; so that the space which appeared between any two stars in the south, in a correct map of the heavens, a hundred years ago, would be smaller, and that between any two stars in the north would be larger, than the space between the same stars upon a correct map now. Now, such changes in the apparent positions of stars are actually observed. The stars do not appear in the same places now as they did a hundred years ago.

The fixed stars, then, are either drifting past our Solar System, which alone remains fixed; or, the fixed stars are all actually at rest, and our Sun is drifting through them; or, our Solar System and the so called fixed stars are both in motion. One or other of these suppositions must be the fact. The first is simply the old Ptolemaic absurdity, only transferring the center of the universe to the Sun. The second is contrary to the observed fact, that multitudes of the stars which were supposed to be fixed, are actually revolving around each other, in systems of double, triple, and multiple suns. And both are contrary to the first principles of gravitation; for, as every particle of matter attracts every other, directly

as the mass, or inversely as the square of the distance, if any one particle of matter in the universe is in motion, the square of its distance from every other particle varies, and its attraction is increased in one direction, and diminished in another; and so every particle of matter in free space, as far as the force of gravitation extends, will be put in motion too. But our earth, and the planets, and the double and triple stars, are in motion, and the law of gravitation extends to every known part of the universe; therefore, every known particle of matter in the universe is in motion too, our Sun included.

The third supposition, then, is most indisputably true: our Solar System, and all the heavenly bodies, are in motion. To this conclusion all the observed facts conform. The Bible does say that the Sun moves, and moves in a curve. All mathematicians prove that it must of necessity do so. All astronomers assert that it does so. The unanimous verdict of the scientific world is thus rendered by Nicholl: "*As to the subject itself, the grand motion of the Sun, as well as its present direction, must be received now as an established doctrine of Astronomy.*"* But the discovery was anticipated, three thousand years ago, by the Author of the Bible.

But, as will readily be perceived, the difficulty of determining either the direction or the rate of this motion is immensely increased in this case; for we are now not like persons riding in a carriage, watching the fixed lights in the street to determine our direction and rate of progress; but we are watching the lamps of a multitude of carriages, moving at various distances, and with various velocities, and, for any thing we can tell at first sight, in various directions. We are on board a steamer, and are watching the lights of a multitude of other steamers, also in motion; and it is not easy to find out, in the darkness, how either they or we are going. If each were pursuing its own independent course, without any common object or destination, the confusion would be so great that we could learn nothing of the rate or direction either of our own motion or theirs.

But astronomers are not content to believe that the universe is governed by accident. The whole science is based upon the as-

* Humboldt's *Cosmos*, vol. 1, p. 139; Herschell's *Outlines*, 380; Kendall's *Uranography*, 205.

† *Architecture of the Heavens*, 9th ed., p. 252.

sumption, that a presiding mind has impressed the stamp of order and regularity upon the whole cosmos. They are deeply convinced that God's law extends to all God's creation: that all his works display his intelligence, as well as his power, and proceed according to a wise plan. Having seen that all the stellar motions previously known are orderly motions, in circular or elliptical orbits, and that the most of the solid bodies belonging to our own system revolve in one direction, they reasoned from analogy that this might be the case with the Sun and fixed stars, and went to work with great diligence, to see whether it was or not; and, by comparing a great multitude of observations, ancient and modern, made both in the northern and southern hemisphere, and on all sorts of stars, they have come to the unanimous conclusion, that our own Sun, and all the bodies of the Solar System, are flying northward, at the rate of a hundred and fifty millions of miles a year—a thousand times faster than a railway train—towards the constellation Hercules, in R. A. 259° Dec. 35°.

Further, as the direction of this motion is slowly and regularly changing, just as the direction of the head of a steamer in wearing, or of a railway train running a curve, it is certain that the Sun is moving, not in a straight line, but in a curve. The revolution of the Sun in such an orbit was known to the Author of the Bible when he wrote, "*his circuit* is to the end of heaven." The direction of the circumference of a circle being known, that of its center can be found; for the radius is always a tangent to the circumference, and the intersection of two of these radii will be the center; so that, if we certainly knew the Sun's orbit to be circular, or nearly so, we could calculate the center. But as we do not certainly know its form, we cannot certainly calculate the center: we can only come near it. And as we know that the line which connects the circumference with the center of the Sun's orbit, runs through the group of stars known as the Pleiades, or the Cluster; and as all the stars along that line seem to move in the same direction—a direction different from that of the stars in other regions, just as they must do if they and we were revolving around that group—Argelander and others have concluded, with a high degree of probability, that the grand center around which the Sun and our firmament revolve, is that constellation which the Author of the Bible, more than three thousand years ago, called *kyme—the pivot*.

It would require a greater knowledge of electro-magnetism than

most of my readers possess, to explain the connection of the earth's rotation with the Sun's grand movement. I will merely state the facts. Electro-magnetism is induced by friction. The regions of space are not empty, but filled with an ether, whose undulations produce light; and this ether is sufficiently dense to retard the motions of comets. The friction produced by the passage of the Sun and Solar System through this ether, at the rate of 20,000 miles an hour, must be immense, and is one source of electricity, and the principal source of electro-magnetism. This kind of electricity differs from the other kinds, in that *its action is always at right angles to the current, and tends to produce rotation in any wheel, cylinder, or sphere, along whose axis it flows.** The Sun, and all the planets traveling in the direction of their poles, the current is of course in the direction of the axis; and the result is, that while the Sun moves along his grand course, he and all the bodies of the system will rotate, by the influence of the electro-magnetism generated by that motion; and if he stops, his and their rotation stops too. Day and night on earth are produced by the Sun's motion causing the earth's rotation. You can see the principle illustrated by the child, who runs along the street with his windmill, to create a current, which will make it revolve. The Author of the Bible made no mistake when, desiring to lengthen the day, he commanded the Sun to stand still. It is not the Creator, but his correctors, who are ignorant of the mechanism of the universe.

Thus, these long-misunderstood and much-assailed Scriptures are not only vindicated, but far more than vindicated, by the progress of astronomical discovery. It not only proves the language of the Bible to be correct: it assures us that it is divine. The same hand which formed the stars to guide the simple peasant to his dwelling, at the close of day, and to lead the mighty intellects of Newton and of Herschell among the mysteries of the universe, formed those expressions which, to the peasant's eye, describe the apparent reality, and, to the astronomer's reason, demonstrate the reality of the appearance of the heavens, and are thus, alike to peasant and philosopher, the *oracles of God*. Here we have astronomical truth not discovered by astronomers, but revealed by

* (Connection of the Physical Sciences, 171, 337, 315; Architecture of the Heavens, 286.

prophets—scientific discovery, in advance of science—predictions of the future progress of the human intellect, no less than revelations of the existing motions of the stars. He who wrote these oracles knew that the creatures to whom he gave them would one day unfold their hidden meaning (else he had not so written them), and, in the light of scientific discovery, see them to be as truly divine predictions of the advance of science, as the prophecies of Jeremiah and Ezekiel, read among the ruins of Thebes or Babylon, are seen to be predictions of the ruin of empires. Man's discoveries fade into insignificance in the presence of such unfolding mysteries; and we are led to our Bibles, with the prayer, "open mine eyes, that I may behold wondrous things out of thy law."

4. The ancient charter of the Church was written in the language of one of the most recent astronomical discoveries, thirty-six hundred years before Herschell and Rosse enabled us to understand its full significance: "He brought him forth abroad, and said unto him, *'Look now to heaven, and count the stars, if thou be able to number them.'* And he said unto him, *'So shall thy seed be.'*"*

The scenery was well calculated to impress Abraham's mind with a sense of the ability of Christ to fulfil a very glorious promise, by a very improbable event; but the illustration was as well calculated as the promise to test the character of that faith which takes God's word as sufficient evidence of things not seen; for, if the promise was a trying test of faith, so was the illustration. Before this, God had promised that his seed should be as the dust of the earth; and afterwards he declared it should be as the sand of the sea shore: the well known symbol of a multitude beyond all power of calculation. To couple the stars of heaven with the sand upon the sea shore, in any such connection as to imply that the stars too were innumerable, or that their number came within any degree of comparison with the ocean sands, must have seemed to Abraham in the highest degree mysterious, even as it has appeared to scoffers, in modern times, utterly ridiculous; for, though the first glance at the sky conveys the impression that the stars are really innumerable, the investigations of our imperfect astronomy seem to assure us that this is by no means the case. And, as the patriarch sat, night after night, at his tent door, and, in obedience

* Gen. 15: 5.

to the command of Christ, counted the stars, and made such a catalogue of them as his Chaldean preceptors had used, he would very speedily come to the conclusion, that so far as he could see, they were by no means innumerable; for the catalogue of Hipparchus reckons only 1026 as visible to one observer, and the whole number visible in both hemispheres by the naked eye does not exceed 5000.* And even if we suppose, what is very probable, that these old patriarchs had better eyes, as we know they had a clearer sky, than modern western observers, and that Abraham saw the moons of Jupiter and stars as small, still the number would not seem in the least degree comparable with the number of the sands upon the sea-shore—whereof a million are contained in a cubic inch,† a number greater than the population of the globe in a square foot, while the sum total of the human race, from Adam to this hour, would not approach to the aggregate of the sands of a single mile—for, though the stars of a size too small to be visible to our eyes, are much more numerous than the larger stars, yet even up to the range of view possessed by ordinary telescopes, they are by no means innumerable, nor nearly so. In fact, they are counted and registered, and the number of the stars of the 9th magnitude, which are four times as distant as the most distant visible to our eyes—so distant that their light is 586 years in traveling towards us—is declared to be exactly 37,739. Abraham's sense and Abraham's faith must have had many a conflict on this promise, as the faith and the sense of many of his children, especially the scientific portion of them, have since, when reading such portions as this and those other scriptures which represent it as an achievement of Omniscience, that "he counts the number of the stars, and calleth them all by their names."‡ It is indeed remarkable how God delights to test the faith of his people, and stumble the pride of fools, by presenting this mysterious truth of the innumerable multitude of the stars, in every announcement of the wonderful works of him who is perfect in wisdom. Infant astronomy stretched out her hands to catch the stars, and count them. Many a proud infidel wondered that Moses could be so silly as to suppose he could not count the stars, and the believer often

* Nicholl's *Architecture of the Heavens*, 32.

† Ehrenberg computes that there are 41,000,000 of the shells of animalculæ in a cubic inch of rotten stone.

‡ Ps. 147 : 4.

wondered what these words could mean. But faith rests in the persuasion of two great truths: "God is very wise," and "I am very ignorant."

The increase of knowledge, by widening the boundaries of our ignorance, seemed for a time to render the difficulty even greater. The increased power of Herschell's telescopes, and his discovery of the constitution of the Milky Way, mark an era in the progress of astronomy, and enlarge our views of the extent of the universe, to an extent inconceivable by those who have not studied the science. Where we see only a faint whitish cloud stretching across the sky, Herschell's telescope disclosed a vast bed of stars. At one time he counted 588 stars in the field of his telescope. In a quarter of an hour, 116,000 passed before his eye. In another portion, he found 331,000 stars, in a single cluster.* He found the whole structure of that vast luminous cloud which spans the sky, "to consist entirely of stars, *scattered by millions, like glittering dust, on the back ground of the general heavens.*"

Yet still it was not supposed to be at all impossible to estimate their numbers. Even this distinguished astronomer, a few years ago, computed it at eight or ten millions. Schroeter allowed twenty degrees of it to pass before him, and withdrew from the majestic spectacle, exclaiming, "What Omnipotence!" He calculated, however, that the number of the stars visible through one of the best telescopes in Europe, in 1840, was 12,000,000—a number equalled by a single generation of Abraham's descendants—far below the power of computation, and utterly insignificant, as compared with the sands of the sea.

Had our powers of observation stopped here, the great promise must still have seemed as mysterious to the Astronomer, as it once seemed to the Patriarch. But if either the Father of the Faithful, or the Father of Siderial Astronomy, had deluded himself with the notion, that he fully comprehended either the words or the works of him who is wonderful in counsel, and excellent in working, and argued thence that, because the revealed words and the visible works seemed not to correspond, they were really contradictory, he would have committed the blunder of modern infidels, who assume that they know every thing, and that as God's knowledge cannot be any greater than theirs, every scripture which their

* Dick's Siderial Heavens, 59; Herschell's Outlines.

science cannot comprehend must be erroneous. The grandest truths, imperfectly perceived in the twilight of incipient science, serve as stumbling-blocks for conceited speculators, as well as landmarks of the boundaries of knowledge to true philosophers, who will ever imbibe the spirit of Newton's celebrated saying: "I seem to myself like a child gathering pebbles on the shore, while the great ocean of knowledge lies unexplored before me;" or the profound remark of Humboldt: "What is seen does not exhaust that which is perceptible."

But the progress of science was not destined merely to coast the shore of this ocean. In 1845, Lord Rosse, and a band of accomplished astronomers, commenced a voyage through the immensities, with a telescope which has enlarged our view of the visible universe to 125,000,000 times the extent before perceived, and displayed far more accurately the real form and nature of objects previously seen. Herschell's researches into the Architecture of the Heavens, which have justly rendered his name immortal as the science he illustrated, had revealed the existence of great numbers of *nebulae*—clouds of light—faint, yet distinct. He supposed many of these to consist of a luminous fluid, pretty near to us—at least, comparatively so; for to believe that they were stars, so far away as to be severally invisible in his forty feet telescope, while yet several of these clouds are distinctly seen by the naked eye, involved the belief of distance so astounding, and of multitudes so incredible, and of a degree of closeness of the several stars so unparalleled by any thing which even he had observed, that his imagination and reason failed to meet the requirements of such a problem. The supposition was, however, thrown out by this gigantic intellect, that these clouds might be firmaments: that the Bible word *heavens* might be literally plural; and more than that, he labored in the accumulation of facts which tended to confirm it. He disclosed the fact, that several of these apparent clouds, which, to very excellent telescopes, displayed only a larger surface of cloudy matter, did, in the reflector of his largest telescope, display themselves in their true character, as globular clusters, consisting of innumerable multitudes of glorious stars; and, moreover, that, stretching away far beyond star, or Milky Way, or *nebulae*, he had seen, in some parts of the heavens, "a stippling," or uniform dotting of the field of view, by points of light too small to admit of any one being steadily or fixedly examined, *and too numerous*

for counting, were it possible so to view them! What are these! Millions upon millions of years must have elapsed ere that faint light could reach our globe, from those profundities of space, though it travels like the lightning's flash. If they are stars, the sands of the sea-shore are as inferior in numbers as the surface of earth is inferior in dimensions to the arch of Heaven. But if these faint dots and stipplings are not single stars!—if they are star-clouds—galaxies—firmaments, like our Milky Way—our infinity is multiplied by millions upon millions! Imagination pants, reason grows dizzy, arithmetic fails to fathom, and human eyes fear to look into the abyss. No wonder that this profound astronomer, when a glimpse of infinity flashed on his eye, retired from the telescope, trembling in every nerve, afraid to behold.

And yet this astounding supposition is a literal truth; and the light of those suns, whose twilight thus bowed down that mighty intellect in reverent adoration, now shines before human eyes in all its noon-day refulgence. One of the most remarkable of these nebulae—one which is visible to a good eye in the belt of Orion—has been disclosed to the observers at Parsontown as a firmament; and minute points, scarce perceptible to common telescopes, blaze forth as magnificent clusters of glorious stars, so close and crowded, that no figure can adequately describe them, save the twin symbol of the promise, “the sand by the sea-shore,” or “the dust of the earth.” “There is a minute point, near Polaris,” says Nicholl, “so minute, that it requires a good telescope to discern its being. I have seen it as represented by a good mirror, blazing like a star of the first magnitude; and though examined by a potent microscope, clear and definite as the distinctest of these our nearest orbs, when beheld through an atmosphere not disturbed. Nay, though distances of an order I shall scarcely name, I have seen a mass of orbs compressed and brilliant, so that each touched on each other, *like the separate grains of a handful of sand*, and yet there seemed no melting or fusion of any one of the points into the surrounding mass. Each sparkled individually its light pure and apart, like that of any constituent of the cluster of the Pleiades.” *

“The larger and nearer masses are seen with sufficient distinctness to reveal the grand fact decisive of their character, viz.: that

* Architecture of the Heavens, 62.

they consist of multitudes of closely related orbs, forming an independent system. In other cases we find the individual stars by no means so clearly defined. Through effect, in all probability, of distance, the intervals between them appear much less, the shining points themselves being also fainter; while the masses still further off *may be best likened to a handful of golden sand, or, as it is aptly termed, star-dust*; beyond which no stars, or any vestige of them, are seen, but only a patch or streak of milky light, similar to the unresolved portions of our surrounding zone." *

To say, then, that the stars of the sky are actually innumerable, is only a cold statement of the plainest fact. Hear it in the language of one privileged to behold the glories of one out of the thousands of similar firmaments: "The mottled region forming the lighter part of the mass (the nebula in Orion) is a very blaze of stars. But that stellar creation, now that we are freed from all dubiety concerning the significance of those hazes that float numberless in space, how glorious, how endless! Behold, amid that limitless ocean, every speck, however remote or dim: a noble galaxy. Lustrous they are, too: in manifold instances beyond all neighboring reality—beyond the loftiest dream which ever exercised the imagination. The great cluster in Hercules has long dazzled the heart with its splendors, but we have learned now that among circular and compact galaxies, a class to which the nebulous stars belong, there are multitudes which infinitely surpass it—nay, that schemes of being rise above it, sun becoming nearer to sun, until their skies must be one blaze of light—a throng of burning entireties! But, far aloft stands Orion, the pre-eminent glory and wonder of the starry universe! Judged by the only criticism yet applicable, it is perhaps so remote that its light does not reach us in less than fifty or sixty thousand years; and as at the same time it occupies so large an apparent portion of the heavens, how stupendous must be the extent of the nebula. It would seem almost as if all the other clusters hitherto gaged were collected and compressed into one, they would not surpass this mighty group, *in which every wisp—every wrinkle—is a sand-heap of stars*. There are cases in which, though Imagination has quailed, Reason may still adventure enquiry, and prolong its speculations; but at times we are brought to a limit across which no human faculty has the

* Architecture of the Heavens, 64.

strength to penetrate, and where, as now, at the very footstool of the secret THRONE, we can only bend our heads, and silently *adore*. And from the inner Adyta—the invisible shrine of what alone is and endures—a voice is heard :

“Hast thou an arm like God?

“Canst thou thunder with a voice like him?

“Canst thou bind the sweet influences of the Pleiades,

“Or loosen the bands of Orion?

“Canst thou bring forth Mazzaroth in his seasons?

“Canst thou guide Arcturus and his sons? *

“He telleth the number of the stars :

“He calleth them all by their names.

“Great is our Lord, and of great power ;

“His understanding is infinite.” †

Thus, nobly does Science vindicate Scripture, and display the wisdom and power of the Lord of Hosts, whose kingdom extends through all space, and endures through all duration. He who called these countless hosts of glorious orbs into being, is abundantly able to multiply to an equally incalculable number, the humble sands which line the oceans of terrestrial grace: the brilliant stars which shall yet adorn the heavens of celestial glory. All, of every nation, who shall partake of Abraham's faith, are Abraham's children. They are Christ's, and so Abraham's seed, and heirs, according to this promise.‡ When the great multitude, which no man can number, out of every nation, and tongue, and people, stand before the throne of God, and cause the many mansions of our Father's house to re-echo the shout, “Salvation to our God which sitteth on the throne, and to the Lamb,” the answering hallelujah's of the most distant orbs shall expound the purport of that solemn oath to Abraham and Abraham's seed: “By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son, from me; that in blessing I will bless thee, and *in multiplying I will multiply thy seed, as the stars of the heaven, and as the sand which is upon the sea-shore.*” §

5. It is not probable that the mysteries of the distant heavens, or of those future glories of the redeemed which the Bible employs

* Architecture of the Heavens, 144.

† Job, 38 : 31. Ps. 147 : 4.

‡ Gen. 22 : 16.

§ Gal. iii, 14 : 29.

them to symbolize, will ever be fully explored by man, or adequately apprehended in the present state of being. But it is most certain that God would not have employed the mysteries of astronomy so frequently as the symbols of the mysteries of the glory to be revealed, had there not been some correspondence between the things which eye hath not seen, and these patterns shown in the mount. So habitual, indeed, is the scripture use of these visible heavens as the types of all that is exalted, pure, cheering, and glorious, that, to most christians, the word has lost its primary meaning, and the idea first suggested to their minds by the word *heaven* is, that of future glory; yet their views of the locality and physical adornments of the many mansions of their Father's house, are dim and shadowy, just because they do not acquaint themselves sufficiently with the Divine descriptions in the Bible, and the Divine illustrations in the sky. The Bible would be better understood were the heavens better explored. "I go," said Jesus, "to prepare a *place* for you." The bodies of the saints, raised on the resurrection morn, will need a *place* on which to stand. The body of the Lord, which his disciples handled, and "saw that a spirit had not flesh and bones, as they saw him have," is now resident in a place. Where he is, there shall his people be also. Why, then, when the Bible employs all that is beauteous in earth, and glorious in heaven, to describe the adornments of the palace of the King of kings, should we hesitate to believe that the power and wisdom of God are not exhausted in this little earth of ours, but that other worlds may as far transcend ours in glory, as many of them do in magnitude?—or, to allow that the glorious visions of Ezekiel and John were not views of nonentities, or mere visions of clouds, or of some incomprehensible symbols of more incomprehensible spiritualities, but actual views of the existing glories of some portion of the universe, presented to us as vividly as the dullness of our minds and the earthliness of our speech will permit? It is certain that the recent progress of astronomical discovery has revealed celestial scenery which illustrates some of the most mysterious of these visions.

It has long been known, that "one star differeth from another star in glory," and that the orbs of heaven shine with various colors. Sirius is white, Arcturus red, and Procyon yellow. The telescope shows all the smaller stars in various colors. Under the clear skies of Syria their brilliance is vastly greater than in our

climate. "*One star shines like a ruby, another as an emerald, and the whole heavens sparkle as with various gems.*"* But the discovery of the double and triple stars has added a new harmony of colors to these coronets of celestial jewels. These stars generally display the complementary colors. If the one star displays a color from the red end of the spectrum, the other is generally of the corresponding shade, from the violet end. For instance, in α Cygni, the large star is yellow, and the two smaller stars are blue; and so in others, through all the colors of the rainbow. "It may be easier suggested in words," says Sir John Herschell, "than conceived in imagination, what a variety of illumination two stars—a red and a green, or a yellow and blue one—must afford a planet circulating around either, and what cheering contrasts and grateful vicissitudes a red and a green day, for instance, alternating with a white one, and with darkness, must arise from the presence or absence of one, or other, or both, from the horizon."† But suppose one of the globular clusters—for instance, that in the constellation Hercules—thus constituted; its unnumbered thousands of suns, wheeling round central worlds, and exhibiting their glories to their inhabitants: "skies blazing, with grand orbs scattered regularly around, and with a profusion to which our darker heavens are strangers;" the overhead sky, seen from the interior regions of the cluster, *must appear gorgeous beyond description.*" In the strictest literality it might be said to the dwellers in such a cluster, "Thy sun shall no more go down, neither shall thy moon withdraw herself." The surrounding walls of such a celestial palace must seem indeed "garnished with all manner of precious stones." Sapphire, emerald, sardius, chrysolite, and pearl, must seem but dim mirrors of its glorious refulgence. Under its ever rising suns the gates need not be shut at all by day, "for there shall be no night there." That glorious place now exists, though far away.

But the Lord of these Hosts has said, "Behold, I come quickly." He will not tarry. A thousand times faster than the swiftest chariot, our Solar System and the surrounding firmament wing their flight towards that same glorious cluster in Hercules. As our firmament approaches, under the guidance of Omnipotent wisdom, it too must fly to meet our Sun, with a velocity increasing with an incalculable ratio. The celestial city will then be seen to descend

* Architecture of the Heavens, 217.

† Architecture of the Heavens, 77, 130.

from heaven. Once within the sphere of its attractions, our Sun and surrounding planets will feel their power. Their ancient orbits and accustomed revolutions must give way to the higher power. Old things must pass away, and all things become new. A new heaven, no less than a new earth, will form the dwelling of righteousness.

These are no longer the visions of prophecy merely, but the sober calculations of mathematical science, based upon a foundation as solid as the attraction of gravitation, and as wide as the existence of that ether whose undulations convey the light of the most distant stars; for, so surely as that attraction is efficient, must all the firmaments of the heavens be drawn more closely together; and as certainly as they revolve not in empty space, but in a medium capable of retarding Erecke's comet three days in every revolution, must that retarding medium bring their revolutions to a close. "And so," said Herschell, casting his eye fearlessly towards future infinities, "we may be certain that the stars in the Milky Way will be gradually compressed, through successive stages of accumulation, until they come up to what may be called the ripening period of the globular cluster." Unnumbered ages may be occupied with such a grand evolution of celestial progress, beyond our powers of calculation; but will the changes of created things, even then, have come to an end? Hear again the voice, not of the prophet, but of the astronomer: "Around us lie stabilities of every order; but it is *stability* only that we see, not *permanence*. As the course of our enquiry has already amply illustrated, even majestic systems, that at first appear final and complete, are found to resolve themselves into mere steps or phases of still loftier progress. Verily, it is an astonishing world! Change rising above change—cycle growing out of cycle, in majestic progression—each new one ever widening, like the circles that wreath from a spark of flame, enlarging as they ascend, finally to become lost in the empyrean! And if all that we see, from earth to sun, and from sun to universal star-work—that wherein we best behold images of Eternity, Immortality, and God—if that is only a state or space of a course of being rolling onward evermore, what must be the Creator, the Preserver, the Guide of all!—He at whose bidding these phantasms came from nothingness,

* Architecture of the Heavens, 300.

and shall again disappear;—whose name, amid all things, alone is *Existence*—*I AM THAT I AM?*

“Of old hast thou laid the foundations of the earth,

“And the heavens are the works of thy hands;

“They shall perish,

“But thou shalt endure;

“Yea, all of them shall wax old, like a garment:

“As a vesture shalt thou change them, and they shall be changed;

“But thou art the same,

“And thy years shall have no end.

“The children of thy servants shall continue,

“And their seed shall be established before thee.”

PSALM cii: 25.

“And I saw a new heaven, and a new earth;

“For the first heaven and the first earth were passed away,

“And there was no more sea.

“And I, John, saw the Holy City, New Jerusalem,

“Coming down from God, out of heaven,

“Prepared, as a bride, adorned for her husband.

“And I heard a great voice, out of heaven, saying,

“Behold the tabernacle of God is with men,

“And he will dwell with them,

“And they shall be his people,

“And God himself shall be with them, and be their God.”

REVELATIONS, xxi.

Reader, is this glorious heaven your inheritance? Is this Unchangeable Jehovah your God? Are you looking for and hasting unto the coming of the day of God? Is it your daily prayer, Even so, Lord Jesus, come quickly!

NOTICE.

April, 1857.

The American Reform Tract and Book Society is progressing in efforts to spread Truth and Godliness, and promote action on all great moral questions, and more especially, the great question of Freedom and Slavery. Some thirty Tracts, and fifteen books, have been published. Arrangements are made for increasing this number just as fast as funds are provided.

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THE SABBATH THE WORKING-MAN'S CHARTER.

By CHARLES PHILIP, FARMER, *Illinois*,
AUTHOR OF RAILROADS AND THE SABBATH, AND A LETTER TO THE RIGHT HONORABLE
LORD JOHN RUSSELL ON THE SABBATH QUESTION.

MARRIAGE and the Sabbath were two of the institutions of Paradise, left, in infinite mercy, unrepealed by the fall; and upon the right observance of these institutions depends the happiness of mankind.

But for the training of the family what could all Government effect? If the preaching of the Gospel is the lever to move the world, the Sabbath is the *main fulcrum* on which that lever rests.

Hard working man and Christian! You can tell, when amidst the cares for the provision of that confiding little company who call you husband and father, you feel it difficult to free your mind for but a little from those plans and thoughts which your responsibilities demand of you, how impossible it would be to say to these worldly cares, "Be gone for one whole day, that I may rest my wearied mind and body," if there were no Divine Command to do so. If there were only a permission, how useless would that permission be? But you rejoice that you can roll the whole over upon God by *warrant* of his own Blessed Command.

Christian mother! when on the closing evening of the week, after your little ones are hushed in slumber, you

have, in addition to all your other labors, been engaged for many a long hour in preparing their clean, though worn garments; for their better appearance on the coming day; you can tell at what you value the Sabbath, when before pillowing your weary head you kneel down to pour out your heart in gratitude for the blessed prospect of it.

The working-man may be sometimes tempted to repine against the arrangements of Providence, but when he walks to the Sanctuary to hear the ambassador of God proclaim the tidings of a common Salvation, he feels that the Sabbath and its ordinances heal or prevent any bitterness of spirit against those who hold the property of the world.

On the other hand, the Sabbath is his great defense against the tyranny of the wealthy, in the competition between "*money*" and "*labor*." The Sabbath is the *great charter* which secures the comfort and independence of the working-man; and it is so, only because it is a *Divine institution*. It would cease to be of any value to him, were it superseded by a mere conventional day of amusement.

Working-men, the Sabbath is the gift of God to you. It is *fenced in* as *your property* under its Divine Obligation. But if you take it out of this fence, and attempt to hold it as a mere day of amusement, you will find that your day of rest, in the struggle between capital and labor, will be soon *wrenched from your grasp*.

But even if you could hold it as a day of amusement, have you ever thought of the vast multitudes by *road*, and *river*, in *tavern* and *shop*, in *town* and *country*, who would have to toil for your pleasure and *who would have no Sabbath*. If, however, you care not, though your "*sport*" should be their "*death*," how long would you continue to hold it as a day of amusement for yourselves and families? One man has a *needy* creditor who wants remuneration in Sab-

bath-day's work. If that labor could be given *conscientiously*, could it be withheld *honestly*?

Another has no pressing creditor, but reflecting on the sports of the last Sabbath, there are some rather disagreeable remembrances, some of his sons or daughters went on a railroad excursion with but doubtful companions, far out of the cognizance of any of their friends; *the expenses too of the day were heavy*, and he considers that this Sabbath he had better earn a little money, instead of spending it. Another thinks that as the banker or the merchant puts *all* his money out to usury, the working-man should not be *throwing away so much of his time for profitable labor*, which is *his money*; and so should be doing a little Sabbath work.

Another is offered double wages if he will do a piece of work on the Sabbath.

But setting aside all these, and a thousand other similar ways in which inroads would be made upon the day of amusement, it would soon, by *one of the most infallible and invariable laws that in spite of all hindrances govern the transactions of men*, BE SWEEPED AWAY ALTOGETHER, and engulfed in the labor of the week—a day of toil and yet a day without wages.

Is the same price paid in the market for goods when they are plenty, as when they are scarce? Have you ever seen the merchant deliberately pay *seven* dollars instead of *six*? or take six instead of seven? Consider for a moment what will be the *state of the labor market* when the restraint and fence of the Sabbath is no longer between the workmen and the capitalist. Even if there were at first a universal combination that Sabbath work should not be done, it would be a *rope of sand*.

If so many are bribed, even now, to break the *injunction of God* by a little extra pay, would a like bribe be

ineffectual to break a merely conventional arrangement? But there would be *little need* of bribery: the acute merchant or employer, with the glance of his eye, would see the advantage of his position; he would see the *real accession* that had been made to the *supply of labor*.

In the contest which must ever exist between *labor* and *capital*, the capitalists, or employers of labor, would as surely claim the work of the *seven days* as of *six*, and as surely *obtain it*; because the real increase of available labor would reduce the price of it at least as *seven* to *six*, and the workman would infallibly have to throw in the *seven days' labor* for six days' wages.

Workmen might combine; but, except under peculiar circumstances, such as a known deficiency of labor, combinations amongst workmen for higher wages are ruinous to workmen, while they are sometimes advantageous to employers, by enhancing the price of goods on hand. Interest alone regulates the business transactions in the sale of labor, as of any other article. *Trade knows no mercy*. Each party aims to purchase all he can acquire of the labor of another with the least possible quantity of his own.

Under the earlier dispensation, there were certain periods at which the selfishness of commerce was interfered with; these were the Jubilee seasons, when alienated inheritances were restored.

The Sabbath is also a merciful interference between the buyers of labor and those who sell it; between labor and capital. It is a balance-wheel which checks the force of capital, preventing the entire swallowing up of the labor and strength of the working-man; and, in its operation, by a *simple principle of trade*, effecting a miracle possibly as great as when the Manna of the sixth day was made to supply the seventh. The hands that are grasping the

gold with remorseless tenacity, are weekly constrained to pay the wages of seven days for the labor of six. But, if the capitalist can seize the labor of the Sabbath, the workman will *not get nearly so much for seven days' work as he now gets for six*; because, although supply and demand regulate market prices, a known large excess of supply puts the suppliers at the mercy of the buyers, if it be an article that can not be kept back from the market, as is the labor of the working-man.

Remove the Sabbath, and the working-man is placed *entirely in the power of the CAPITALIST!* and, yet, this is the lightest view of his calamity. Man does not live in this world merely to get wages or even amusement.

The Sabbath secures a day of weekly rest to the working-man; it prevents the necessity of his having to go with *his hat in his hand, to ask, at long intervals, a day's leave* from an employer. But, the working-man has *higher* responsibilities and satisfactions than refer to mere remuneration of toil. He requires to have fitting opportunities for the *moral elevation* of himself and his family, and he is made a happier as well as a better man, by those sweet seasons of hallowed and kindly intercourse with the little circle of his home, to which the quiet and rest of the Sabbath are so graciously suited.

Every important business, to be conducted satisfactorily, requires regular and persevering attention. The preparation for eternity is such a business, and the Sabbath secures the opportunities of so attending to it.

Should the Sabbath be set aside, the working-man will find, that, miserably paid, incessantly toiled, and at the mercy of an employer, he has parted with his *birthright and inheritance* of a day of earthly rest, and of heavenly preparation. As, with broken health and dejected spirits, *he looks upon his neglected family*, he may bitterly recall

the days when they and he "went to the house of God in company;" and, when he comes to that hour, when no man will repent of preparation for a *death-bed*, a *judgment day*, and an *eternal futurity*, he may feel like the poor letter-carrier of Bath, who had sold his Sabbath to his employers, and dying, exclaimed, "WHO IS TO PAY ME FOR MY SOUL?"

I WON'T WORK ON SABBATH.

1. I need to rest. I work hard from Monday morning till Saturday night, and Sabbath is almost the only rest I get. A man must rest sometimes, or he will kill himself. Even a steam-engine, made of brass and iron, must have time to cool and clean, and tighten screws. An omnibus horse that will last five years, if allowed his Sabbath rest, will die in three years' constant work. Every year of Sabbath work shortens a man's life seven. Why should I sell my life for any man's money? *I won't work on Sabbath!*

2. I have a soul to save. I must die some day. And after death, I must give an account to the God who gave me life, for the use I made of it. It stands to reason that I ought to try to learn what he wants me to do, and that I ought to try to do it. But, how can a poor fellow that is off to work at six, and hard at it all day, learn any thing about religion, unless he learns on Sabbath? And if a man keeps himself ignorant of his duty, his ignorance won't save his soul. It won't do to say when the train arrives, "I didn't know the time, and am not ready." It is my business to know. God gives me the Sabbath that I may have time to learn. If I lose my Sabbath I lose my soul. *I won't work on Sabbath!*

3. I have a mind to cultivate. Almighty God did not make me only to eat and drink, and work, and die. A horse can do all that. Nor is making money the chief end of a man. Of what use is money unless a man knows how to use it? A horse may draw a dray load of money after him, and be none the better of it. It is not the money, but the mind, that makes the man; and the Sabbath that gives the time to improve it. French Emperors, Austrian despots, and Carolina slave-owners, know this; and to prevent men from thinking, they bribe or cheat their slaves out of the Sabbath. But, I am neither a Carolina nigger, nor a French peasant. If I do work hard for a living, I am just as good a man, and as well entitled to all the rights God gave me, as any rich merchant or railroad director in the land. I calculate you hain't got money enough in all your railroad companies between this and Bunker's Hill to buy me for your nigger; and *I won't work on Sabbath.*

4. The working-men of America had better look after their rights, or they will soon lose them. The price of liberty is eternal vigilance. The law of God gives the working-man the *right* to rest on Sabbath. His law is, "*Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh is the Sabbath of the Lord thy God; in it thou shalt do no manner of work; thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates.*" The law of Ohio ratifies this right to the working-men of this State. But, bold, barefaced attempts are made to trample on these laws, and rob the working-man of his right to rest, and even to have the State law which secures this right repealed, that rich men might make money out of the lives, and liberties, and souls of the working-men of Ohio. Money

is powerful. But, thank God, we have the ballot box, and are not yet fools enough to vote away our own liberties. *I won't vote for any man who will repeal the law which secures our right to rest on Sabbath.*

THE LAW OF LOVE.



"Who is my neighbor?"—LUKE, x: 25-37.

ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO UNTO YOU, DO YE EVEN SO TO THEM.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

Have we not all one Father? hath not one God created us?

Deliver the poor and needy: rid them out of the hand of the wicked.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Open thy mouth: judge righteously, and plead the cause of the poor and needy.

Hide the outcasts: betray not him that wandereth: let mine outcasts dwell with thee: be thou a covert to them from the face of the spoiler.

Deliver him that is spoiled out of the hand of the oppressor.

Remember them that are in bonds as bound with them.

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THE FAMILY AND SLAVERY.

BY A NATIVE OF THE SOUTH-WEST.

THE Family is a divine institution for the maintenance, comfort, and improvement of the human race on earth, and its due preparation for heaven. It is constituted differently from every other association, and is endowed with ample powers for the accomplishment of its high design. Its beginning was in Paradise, and it has proved man's richest source of earthly blessing since his fall. Patriarchal religion was sustained by its instrumentality. By the law of Moses it was assigned an honorable position in the church and the state. In the moral law the Fifth Commandment defines its duties, while the Seventh guards its purity. The New Testament surrounds it with clearer light and more solemn sanctions. All history attests its wide-working power for good or evil. The predicted renovation of the world will be largely secured by it. It is the germ of the church, and the state, and is both sacred and secular in its character. Society has risen to the highest elevation, or sunk to the deepest debasement, as family obligations have been respected or violated.

Universal ante-diluvian degeneracy grew out of vitiated domestic life, and was but a dark premonition of what succeeding ages have experienced from the same potent cause. The family is an ever-flowing fountain of weal or woe. Its responsibilities, toils, joys, sorrows, smiles, tears, hopes, and solitudes, form the chief interest of life. Its pre-eminent pur-

pose, however, is to preserve, diffuse, and perpetuate the saving knowledge of God. "The Lord established a testimony in Jacob, and a law in Israel, which he commanded our fathers that they should make known to their children, that the generation to come might know them; who should arise and declare them unto their children, that they might set their hope in God, and not forget the works of God, but keep his commandments."—Ps. 78: 6, 7, 8.

The relations of the family state are those of husband and wife, parent and child, brother and sister, and master and servant. The first is voluntarily formed, the second and third are derived from it, and all three are perpetual, except as God shall dissolve them. The last is not essential to the family, and unlike the others, has its origin and perpetuity not in nature, but in circumstances. The necessities of society have generally required its existence, but no class of men has been divinely and specifically designated to fill it. The divine law, however, requires that where it exists, the master shall remember that he has a master in heaven, and shall consequently treat the servant as a rational and accountable fellow man, forbearing threatening, showing kindness, and giving him as a creature of God, and not of human law or custom, what is just and equal; and that the servant shall act honestly, faithfully, and with good will. Servitude on such conditions may be greatly advantageous to the parties concerned.

Slavery is involuntary, hereditary, and unrequited servitude. It is the exaction of service without consent, and gives one man a claim to the life-long labor of another, with authority to enforce that claim, if necessary, with severe punishment. It annihilates a man's ownership in himself, and makes him, by force, the property of another. The master in the ex-

ercise of his prerogative, may, and in the great majority of cases must, decide where the slave shall live; in what comfort or discomfort; what he shall eat and wear; where and when and how hardly he shall toil; where he shall go; what connections he may form, and how long they shall last; what amusements he may have; what penalties he shall suffer; what shall be his opportunities for intellectual improvement; where and when, and how long he shall worship, if at all; and what shall be the destiny of his children after him. He can transfer him at will to another, and is liable to have him sold for debt by the law of the land. "A slave," says the Louisiana code, "is in the power of the master to whom he belongs. The master may sell him, dispose of his person, his industry, his labor. He can do nothing, possess nothing, nor acquire any thing but what must belong to his master." All modern slave laws are formed chiefly for the benefit of the master, and with but secondary reference to the welfare of the slave. They confer almost absolute power without any certain commensurate responsibility. No true analogy can be traced between mastership over slaves, and control over children and apprentices. The right to service in the latter cases is limited and temporary; may readily be abrogated if abused; is granted for educational purposes, and implies no ownership; while the slave code authorizes unchanging bondage, with scarce the shadow of protection and profit to the slave. Slavery was introduced, and still exists, without a divine sanction. It has been suffered to remain like many other great evils, and has been placed in this country under moral influences, which, if not resisted, will terminate it. It existed when the laws of Moses were given, but they secured such privileges to the slave, and placed such restraints on the master, that for a considerable period

before the time of the Savior, it had entirely ceased among the Jewish people; and no one acquainted with the genius of Christianity, doubts for a moment that its universal prevalence will banish the evil from the earth. Slavery has generally originated in violence, and has been maintained on the principle that might makes right. Persons of every rank, station, and color, have thus been enslaved, and however differing at first, have soon been reduced to a common barbarism. The relation of master and slave is not founded in nature, but is the arbitrary creation of human law, and varies in its character according to the circumstances, the caprices, or the cupidity of the masters. It is different in Africa, in Turkey, in Brazil, in Russia, and in the United States, and yet, every where it is identical in the fact, that it divests man of true manhood, and makes him the chattel of another. It is a violation of all natural rights. Man, as created and dependent, derives all his rights from the Creator, and He never would have conferred any one, which, in its exercise, would destroy the substantial equality He has established among men, and spread havoc among his great social arrangements. When He defined man's position to the lower creation, He said: "*Have dominion* over the fish of the sea, and the fowl of the air, and over every living thing that moveth upon the earth;" but when He prescribed his duty toward his fellow man, He said: "*Thou shalt love thy neighbor as thyself.*" If slavery is not of divine origin, it can be nothing less than a daring and impious usurpation of power over man, which, sooner or later, will meet with unsparing retribution. Slavery can not be rightly estimated by the conduct of a few kind masters, who are, to a certain extent, involuntarily connected with it, and who would gladly be emancipated from it; nor by the modified character it assumes

under Christian institutions and civilization, which are opposed to it; nor by the fact that Providence has overruled it for some good, as has been the case with other admitted evils; but it must be judged according to the divine standard, by the principles on which it rests, and which give it life and strength. Based on the assumption of a right of property in man, it can not but be pregnant with suffering and wrong. Under the operation of those leading corrupt feelings which it fosters, the love of ease, the love of power, and the love of money, all the possibilities of evil it contains may at any time be developed, and it may fairly be held responsible for them all.

It is the purpose of this tract to trace, in a kind, candid, and truthful manner, the influence of slavery upon the diversified relations and interests of the Family; and to show not only what in some cases it does, but what in any ordinary case it may do. If both proceed from God, a beautiful and helpful concord will be found to exist between them; but if either is the result of depravity, there will be found only discord and every evil work.

1. The Family is founded in marriage, the most intimate, endearing, and sacred union, that can be formed on earth. The nuptial contract, as sanctioned by both divine and human laws, binds the parties to live in a peculiar manner for each other, till they are separated by death. The husband is to honor his wife—to love her as his own body—to love her as Christ loved the Church; and the wife is to devote herself in love, reverence, and cheerful obedience, to her husband. The manifestation and reciprocation of sympathy, affection, and kind offices, should be tender, and constant, and secure from all interference. In the lowest point of view, marriage is the most important of earthly arrangements, and from a divine

stand-point appears of transcendent consequence. By it alone the race can be legitimately continued. But corporeal life would scarce be a blessing, were not a higher life connected with it; and man has been invested with capacity for reproduction, chiefly that by it he may multiply the moral image of the Creator. Through this relation both earth and heaven may be peopled with unnumbered myriads who shall forever be blessed in wearing the likeness of God. It is from this and kindred facts, that marriage has been honored by being chosen as the symbol of the holy, beatific, and indissoluble union between the Redeemer and the redeemed. A strict and high regard for its sacredness must lie at the foundation of a well ordered and virtuous state of society. Without it human beings might herd together impelled by instinct and appetite, but sensuality would usurp the domain of reason, and there would be an entire and perpetual absence of endearment, sympathy, courtesy, confidence, and respect. History affords no example of a prosperous, refined, and happy people, where the marriage bond has not been cherished and held inviolable; but its pages are crowded with dark pictures of nations degraded and ruined on account of the wide-spread licentiousness following its neglect and desecration.

Slavery does not recognize marriage. No provision can be made for its formation, celebration, or continuance; and no suitable opportunities afforded for the fulfillment of its engagements. The voluntariness and independence necessary to take the conjugal vow can not belong to slaves. To accord them the ordinary rights and privileges of marriage would impair their value as property, diminish the master's control, and injuriously affect his ownership. A just pro-

tection granted to this relation would do much for the overthrow of slavery. While marriage can not be legalized, the instincts which prompt to it can not be eradicated, but are developed in greater vigor as they lack the guidance of intelligence and moral principle. The consequence is a state of society, if it be not a contradiction to speak of such a thing, without purity, refinement and virtue. No solemn bond unites the parties, no child is born in lawful wedlock. The primary relations of life are dishonored, and the obligations belonging to them are neither understood nor fulfilled. The Presbyterian Synod of Kentucky, in an address to its churches, on this subject, in 1835, spoke thus: "All the marriage that can be allowed among the slaves, is a mere arrangement, voidable at the master's pleasure, and very frequently made void. In this way they are brought to consider the marriage arrangement as a thing not binding, and they act accordingly. Many of them are united without the sham and forceless ceremony which is sometimes used. To use their own phraseology, they 'take up with' each other, and live together as long as suits their convenience or inclination. This wretched system of concubinage inevitably produces the most revolting licentiousness." The first effect of slavery on the family is to take away entirely its divinely established foundation.

2. The unity and integrity of the family are essential to the accomplishment of its beneficent design. Each household should be a little community separated from all others, with its own interests, duties, hopes, trials, and enjoyments. To attain this a man is required to "leave his father and mother and cleave unto his wife, and they shall be one flesh." Husbands are to "dwell with their wives," and wives are to be

“keepers at home, and to guide the house.” “Those persons,” says Baxter, “live contrary to the nature of this relation, who live a great part of their lives asunder. The offices which husband and wife are bound to perform for one another, are such as for the most part suppose their dwelling under the same roof, like the offices of the members of the body for each other, which they can not perform if they are dismembered and divided.” Nor can children be trained in the way they should go, without for a considerable time being kept together. Their affections would remain undeveloped, their wills undisciplined, their tempers ungoverned. But the Family can not be kept unbroken in the condition of slavery. The legitimate exercise of the property right is fatal to its integrity. Inconvenience and loss to the masters would be unavoidable, could it not be dissevered, and its members scattered abroad at pleasure. It is not uncommon for one person to own the husband, another the wife, and yet another the children; or if all are owned by one, his advantage may require that each shall live at a separate place. Some slave families never meet together,—others but in part, and seldom, and then but for a short time. The design of the Creator in forming the domestic ties so tender, so endearing, and so strong, is thoroughly frustrated. Unexpected and distressing separations of husbands and wives, parents and children, brothers and sisters, are not unfrequently enforced. Slaves may not possess that depth and delicacy of sensibility which comes from a fine and high culture, and may not in this respect suffer as keenly as others of superior advantages; but the cool and barbarous severance of domestic bonds which takes place under the ordinary operations of the slave code, through the necessities or misfortunes of masters who would otherwise be

kind, or the willful wickedness of such as are themselves in bondage to lucre or lust, rasps and wrings such sensibilities as they have, and sometimes crushes the very life out of the heart. It is shocking to every just and generous sentiment of humanity. Those whom, for the noblest purposes, God has joined together, slavery ruthlessly puts asunder without ceremony, compunction, restraint, or fear.

3. The affections, comforts, and hopes, belonging to a well regulated family, are the purest, sweetest, and richest, of an earthly kind. The most sober become cheerful and agreeable amid the kind and gentle ministries of the family circle. The zest and wakeful interest of living center there. To share the glowing anticipations of an ingenuous courtship, the happy festivities of the marriage season, the roseate joy that lights the bridal hours, the honest independence and pleasure that crown the new home of plighted love, the tender interest of the hour when the founts of parental feeling are first unsealed in the heart; to witness the dawning intelligence of infancy, the cheering development of childhood, the unfolding promise of youth, the realization of parental hope in useful, vigorous manhood; to make provision for those lovingly dependent, and be twice blessed, in imparting it, and beholding the happiness it creates; to dispense, and receive in return a generous hospitality; to interchange the heartfelt courtesies of refined society; to pass the winged hours of morning blessing, and delightful evening intercourse at the fireside; to cultivate those family friendships which enduringly knit souls together; to see the formation of new companionships by the young, and the realization by the old of the oriental blessing, "Thou shalt see thy children's children;" to live and to worship under the exulting hope that the storms of life being past, the family shall

meet unbroken in heaven ; these and kindred things are the blessed ingredients of the cup of life. And when unavoidable trials press heavily, when losses come, or sickness invades the happy circle, when treasures of infantile beauty or riper loveliness and worth are torn from the heart, and the graves of the household begin to multiply, the ministrations of affection, and the manifestation and reciprocation of warm and intelligent sympathy avail to divest trouble of its burden and sorrow of its sting. It occurred to the author, while preparing this tract, to be invited to what is termed a "golden wedding." A venerable couple called their children and grandchildren together, to celebrate with them the fiftieth anniversary of their marriage. They commenced life with few advantages, but under the divine blessing had attained a position of comfort, abundance, and usefulness. A large family, trained in the paths of christian virtue, gathered around them on the happy occasion. Among their sons and sons-in-law, each of the learned professions, as well as several leading departments of business, were represented. All had prospered in this world, and most had secured an inheritance in a better world, when this should be past. The occasion was one of congratulation, gratitude, joy, and hope ; as full of blessing as any mere scene of earth can well be.

To this whole class of purifying, cheering, ennobling, and consoling influences and sentiments, the slave is by his very condition a stranger. His life is a dull, humdrum, plodding course of incessant and unrequited toil, unalleviated by tenderness, and unbrightened by hope. His marriage, if the concubinage in which he lives can be dignified with such a name, is a mere affair of instinct and convenience, formed and existing at the will of another, sanctioned by no law, solemnized with no ceremonies, without

protection, and liable to be broken up at any instant by avarice or caprice. His children are not his own, their chief end of life is to serve others. No tender concern attends their birth, no wakeful solicitude watches over their opening years, no paths of advancement expand before them, no promise gilds their future. Their destiny is to wear out in hard toil. If they live they can not rise above their condition, and when they die no hopes are buried in their graves. The blessings of memory and anticipation which attend a "golden wedding" can never belong to the slave, even if he should so struggle through the hardships of his lot as to reach old age.

4. There is truly "no place like home." There the mind first comes into contact with the external world, and receives the most awakening and indelible impressions, and the habits are formed which in after years bind the soul as with bands of iron. There the duties, courtesies, and charities, are taught and practiced which adorn life with grace and beauty. There the fire of patriotism is kindled. Even the locality acquires a kind of sacredness, and the memories that cling round it become the most undying in the heart. Home is the mold in which society is cast. A people may be great in philosophy, science, art, wealth, and power, but can have neither comfort, freedom, nor moral elevation, without those nurseries of true men—genuine christian homes. By divine direction, each Hebrew family was provided with an independent home, which no misfortunes nor vicissitudes could alienate beyond the year of Jubilee. The Anglo-Saxon legislation has given the citizen a domicile which even the monarch uninvited may not enter. It was the deep and changeless power of home that rang in the ancient battle-cry, "Fight for your altars and your fires." The slave can have neither home

nor home feelings and interests, in any true acceptance of the words. He has a place where he eats, and sleeps, and works, but it is not his own ; nothing beyond dull habit endears it to him ; he can not guard it from invasion, and he may be removed from it at any moment without consent or previous notice. His mind and heart have never been waked up by it. No tender and loving interest clusters around it, and he bears away no deep and warm recollections when he is forced to leave it. Slavery fills a land with families destitute of homes.

5. Home education is a law of nature. The provision for it is ample and efficient in the domestic constitution, and the obligations to it are as untransferable as parentage itself. The training of the child for both present and future existence, begins with its birth, and is carried on by what it sees, hears, and experiences, as well as by what it is directly taught. Children have a divinely-bestowed right to the best and earliest culture at home, and at school as far as circumstances will admit their attendance. Uneducated mind is miseducated. But what education can be given by slave parents, who are themselves thoroughly untaught and ignorant, and who have neither time, means, nor opportunity afforded them to ascertain and discharge their duties? Their circumstances render the home education of their children an impossibility. As for schools, they do not exist, nor could they, in any case, be provided without incurring severe legal penalties. They would be undesirable, unprofitable, and injurious, in the opinion of masters, for those whose main business in life is simple manual labor. By the condition to which slavery reduces the Family, it becomes the most gigantic institution for the promotion of human ignorance. The waste and misapplication of mind which

it produces are most appalling. "Where there is no vision the people perish."

6. The Family is the appointed school for the discipline of the race. Human nature has been so sadly perverted by the fall, that it universally starts wrong. The appetites and passions are excitable and inordinate, and the will is rebellious against just authority. Natural selfishness is averse to the feelings of good neighborhood, and ungoverned self-will to the duties of good citizenship. Men are born despots, and need to be taught the great truths of equality and disinterested love. The young should be disciplined to self-government, to a practical respect for the right of others, and to an obedient regard for the divine law. The Family is intended to be a little model Church and State, where this all-important work is to be done, and the parents are divinely appointed to perform it. They are invested with authority for this purpose; and its wise, consistent, affectionate exercise, accompanied with prayer for the divine blessing, rarely fails of the desired end. The slave code here arrogantly interferes between the parents and their children, depriving the former of their inalienable authority, and substituting that of the master in its place; and taking the latter from the charge of their natural instructors and guardians, and scattering them without care or protection widely abroad. All Family government and discipline are denied the rising generation of slaves, and they grow up lawless and disobedient, requiring to be watched with sleepless vigilance, and fitted for the destiny they attain as subjects for the lash, the prison, and the gallows.

7. The Creator gave the Family its peculiar organization, "that He might seek a godly seed;" Mal. ii: 15; and it stands unrivalled in its advantages for imparting early religious instruction. It furnishes

ready access to the tender youthful mind: the parents to whom the children look with unquestioning confidence and love are constituted the instructors, and every day is the season for instruction. The public services of the sanctuary come in as a quickening auxiliary in this holy work. While divine grace does not confine itself to any description of means, it very largely blesses the faithful labors of the Family circle to the conversion of souls. Slavery counteracts this divine arrangement. It keeps the parents destitute of religious knowledge, and of all reasonable opportunities for obtaining it. They have no such control of themselves or their children that they can assume or fulfil any religious obligation to train them in the nurture and admonition of the Lord. The Synod of Kentucky, in the document already quoted, gives the following unquestionable testimony on this point: "The privileges of the gospel, as enjoyed by the white population of this land, consist in *free access to the Scriptures, a regular gospel ministry, and domestic means of grace*. None of these is to any extent worth naming enjoyed by slaves. The law as it is here does not prevent *free access to the Scriptures*, but ignorance, the natural result of their condition, does. The Bible is before them, but it is to them a sealed book. Very few enjoy the advantages of a *regular gospel ministry*. They are, it is true, permitted generally, and often encouraged to attend upon the ministrations specially designed for their masters. But the instructions communicated on such occasions are above the level of their capacities. They listen as to prophesyings in an unknown tongue. The preachers of their own order are still farther from ministering to their spiritual wants, as these impart to them not of their knowledge, but of their ignorance; they heat their animal feelings, but do not kindle the flame of intel-

ligent devotion. There are no houses of worship exclusively devoted to the colored population. The galleries of our churches, which are set apart to their use, would not hold the tenth part of their numbers, and even these few seats are, in general, thinly occupied. *Domestic means of grace* are still more rare among them. Here and there a family is found whose servants are taught to bow with their masters around the fireside altar. But their peculiarly adverse circumstances, combined with the natural alienation of their hearts from God, render abortive the slight efforts to induce their attendance on the domestic services of religion. And if we visit the cottages of those slaves who live apart from their masters, where do we find them reading the Bible, and kneeling together before the throne of mercy? Family ordinances of religion are almost unknown amongst the blacks. We do not wish to exaggerate the description of this deplorable condition of our colored population. We know that instances of true piety are frequently found among them, but these instances we know to be awfully disproportionate to their numbers, and to the extent of the means of grace which exist around them." Though written twenty years ago, and for a particular locality, this statement needs but a very slight modification to adapt it to the whole slaveholding portion of our country at the present day. The state of things it describes is the inevitable result of the operation of slavery on the religious welfare of the Family.

8. Slavery removes every safeguard usually thrown around the virtue of chastity. The penalties of the civil law, the intelligent fear of God, a correct estimate of the sanctity of marriage, a sense of self-respect, a regard for the good opinion of society, delicate feelings of honor, a sensitiveness to moral

purity that shrinks at the thought or touch of defilement, are all alike unknown in slave Families; and the consequence is, that the contamination of the most corrupting and ineradicable of all vices very largely pervades them. Nor can it be different while this class of human beings are deprived of their rightful natural position and privileges, and treated as if made only to subserve the wishes of their superiors. A detail of the almost numberless facts which would illustrate this topic, would be painful, alarming, and disgusting.

9. The pursuit of property for right ends, in right measure, and by right means; and its use in arrangements of comfort, convenience, refinement, and benevolence, has a great and constant bearing on the industry, energy, economy, thrift, cultivation, respectability, and general good estate of the Family. Of every favorable influence from this quarter slave Families are deprived. Property themselves, often bought and sold like beasts in the market, they are bound to pass through life content to own in a secondary and uncertain way only what is sufficient to make them profitable in increasing the wealth of others.

10. Other things, such as a position of respectability, a sense of social obligation, familiar intercourse with society, freedom of pursuit, a taste for the fine arts, the attainment of station, office, and power, directly or indirectly exert a modifying and exciting influence on the happiness, improvement, and accomplishment of Families. But all these things are unknown to slave Families. Their highest incitement to duty, and strongest dissuasive from evil, is the fear of the lash. Duty is crowned with no noble rewards, and punishment of the most degrading kind is inflicted under the influence of excited passions, with but small regard to demerit. Slavery is a natural

school for indolence, lying, dishonesty, intemperance, licentiousness, and every low vice. The word slave itself has in every age been a synonym for degradation. Under a free government, and with fair opportunities, it would be difficult to limit domestic advancement, but as a system, slavery has no law of progress, and is defended by impregnable barriers against all attempts at social elevation. The slave code tacitly but decidedly confesses that the condition to which it reduces its victims is so abject, that but one other worse can be found, and that is death. If a free man commit a crime of a lower grade than a capital offence, yet above a misdemeanor or petty larceny, he may, as the consequence, lose his self-respect, impair his reputation, forfeit his property, or have his liberty restrained by imprisonment. If a slave commit an offence exactly similar, his social and civil standing are already so low that but one punishment can be found for him. He has never been taught or permitted to respect himself, and he cannot feel dishonored; he never was in good society, and has no reputation to lose; he has no property with which to pay a fine; imprisonment would but slightly abridge his liberty, for he never was free; corporal punishment would be only what he was constantly threatened with, and what he often received. All that slavery has left by the loss of which he may be punished is life, and contrary to the divine law, for a whole round of inferior offences he suffers death. What possible inducement can families have to rise under such a system? To borrow the energetic language of John Foster, "If a race can by absolute force be reduced to, and long hopelessly kept in a condition in which they are esteemed and treated as having no souls, except just enough for actuating their bodies as machines for the service of their

masters, their whole moral being will subside to that level. Every thing refined, dignified, aspiring, and moral, will evaporate from the degraded mass. And such is very much the fact. Their perceptions are blunted—self-respect is unknown—their thoughts are groveling—their spirits servile—their passions gross—and habits corresponding. In the intermissions of their hard service their resource is childish revelry and coarse licentiousness. Their domestic relations are devoid of sanction and dignity, and can not have the due share of the permanent charities of life. As to their licentiousness, their being property subjects them to aggravation from one special cause, and that is that the corruption is promoted by being shared by their superiors." It is thus that slavery from its very nature crowds human nature down so low, that it becomes scarce a privilege for the slave to be accounted a man.

11. The Sabbath was given to man in the garden of Eden as a twin-sister of blessing with the family, and they have ever since gone hand in hand in their ministry of good. The Sabbath was made for universal man in every aspect of his earthly condition. It is emphatically the poor man's day, and to rob him of it is to take away one of heaven's richest benefactions. Its enlightened and faithful observance is indispensable to the instruction and government of the Family, and without it domestic and social ignorance, disorder and debasement must reign. Slavery is in the highest degree unfavorable to its due observance. If labor is not required on that day, as it may be, by the master, the slaves having given the week to toil, devote the sacred hours to sleep, to low social intercourse, animal indulgence, working for themselves, visiting, trading, and often to gambling, intemperance, and depredating on the property of

others. They know nothing of the importance and obligations of the day, nor as to the proper method of its observance; and all its manifold and inestimable beneficial effects are lost to their Families.

12. It is the glory of God that his government over mind is moral and not physical in its character. He recognizes each man's individuality and responsibility and governs him by motives addressed to his free will. The voluntariness of actions, when tested by a moral standard, is a prime element in their rectitude or their guilt. Involuntary or compulsory service is not acceptable to God. He would have each note of praise and each act of duty a grateful exercise of appreciative freedom. Slavery lays a vandal hand on the very idea of moral government. It makes the will of the master supreme, destroys freedom of choice, removes every inspiring motive to obedience, and proposes as the ultimate constraining reason for it the fear of brute force. God intended the Family to be a mighty instrument for the establishment and extension of his moral government on earth. He rules by authority blended with love. The parent for a time stands before the child in the place of God, and proper Family government prepares the child for intelligent subjection to the Divine government. The latter should be the pattern of the former. The lesson of the child towards the parent is just that of maturer years towards God, "not my will but thine be done." The absence of suitable parental instruction and authority in early years, produces irreligion in subsequent life. In the Family, as a primary school, the foundation of pious obedience must be laid. The utter perversion which slavery works in its constitution, design, and arrangements, makes it a complete nullity in filling its high and glorious mission in this respect.

Want of space forbids further enlargement on these and kindred topics. The germ of all the evils mentioned is in the system, and the development will be rapid or protracted as circumstances favor or retard it. The domestic affections and interests seem to have suffered less than all others by the effects of the fall, and it is on them that slavery lays its most blighting grasp. Its capacity to destroy human happiness and improvement exceeds that of any other despotism ever existing, and proves it intrinsically evil, only evil, and that continually.

But one side however has yet come under review. The Families of slaveholding communities suffer as certainly from this institution as those of the slaves. A retributive Providence often makes a guilty practice itself prolific of evils. In a public address delivered several years since, the Hon. Henry Clay of Kentucky, pronounced slavery to be "A CURSE TO THE MASTER AND A WRONG TO THE SLAVE;" and a long array of facts would show that the curse is as sure and deplorable to the former as the wrong is to the latter. Did space permit, the succeeding propositions, briefly stated, might be elucidated and proved as clearly as any that have claimed attention.

1. By reducing a part of the race to a servile and abject condition, principally for the sake of gain, slavery begets towards them, especially in the minds of the young, feelings of contempt and disgust inconsistent with the divine command to "honor all men," subversive of true philanthropy, and productive of arrogance and pride.

2. By removing the necessity for personal labor, and associating it with degradation, slavery encourages idleness and its consequent vices in families, cuts the sinews of manly enterprise, and prevents a large amount of profitable activity.

3. Holding females as property renders them helpless as to the preservation of purity and honor; and exposes young men particularly to irresistible temptations to licentiousness, poisonous to high moral principle, injurious to character, and ultimately destructive to the soul.

4. The unavoidable necessity for committing young children to the care of slaves as nurses, constitutes them, ignorant and degraded as they are, most efficient educators, particularly at a time when the unwritten part of education—that of the looks, tones, gestures, manners, likes and dislikes—produces the most indelible impressions. Such training gives many a promising twig a hurtful bent from which it never recovers. Vicious principles, corrupt imaginations, and evil feelings become as fixed in the memory as if graven with a pen of iron on the rock for ever.

5. The general working of slavery is fruitful of a large class of unhappy and unchristian tempers, against which every family should be guarded. Rev. Joseph C. Stiles, for many years a resident of different Slave States, and now Secretary of the Southern Aid Society, in a speech before one of the large ecclesiastical bodies of the country, which was published by himself, testified, "In the master, slaveholding insensibly tends to breed indolence, pride, impatience, irritability, hard-heartedness, and arbitrary temper. It tends to make the servant discontented, dishonest, deceitful; to break down every high motive to general industry, as well as to all intellectual and moral culture." A very different authority, who will certainly not be accused of puritanism, Thomas Jefferson, in his Notes on Virginia, page 139, says, "There must doubtless be an unhappy influence on the manners of our people, produced by the existence of slavery among us. The whole commerce between master and

slave is the perpetual exercise of the most boisterous passions, the most unrelenting despotism on the one part, and degrading submission on the other. Our children see this, and learn to imitate it, for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose to the worst of passions, and thus nursed, educated, and daily exercised in tyranny, can not but be stamped by it with its odious peculiarities. That man must be a prodigy who can retain his manners and morals undepraved by such circumstances."

6. The tendency of slavery, in an economic point of view, is to enrich and aggrandize a few families while it impoverishes and degrades many. The poor, who are free, suffer from it as well as the slaves. It produces a condition of society in which free schools, the only means of popular education, are almost impossible. Wealth, and even the facilities of comfortable subsistence, are placed by it beyond the reach of multitudes; and it creates an aristocratic class, without sympathy for the toiling masses. In certain respects it affords very great advantages to a few privileged ones, while, on the other extreme, it makes the prospect of improvement to the many hopeless.

7. Slavery deteriorates true religion and impedes its progress. It ignores the Bible idea of universal brotherhood, and even the peculiar provisions of the gospel by which all believers are made "one in Christ Jesus;" and tends to the establishment of a class religion, a kind of caste in the kingdom of God. The part of the community who are responsible slaveholders furnish but a very small proportion of the members of the churches where slavery exists. Pro-

bably ninety-nine out of every hundred slaveholders are men, and the fact can not be disputed, that they generally neglect religion, and leave it in a great degree to the women, the children, and the slaves.

The analytical course pursued in this investigation as to the effects of slavery on the Family, makes an extended discussion of its consequent bearings on society unnecessary. Whatever impairs the vitality of the heart enfeebles the whole system, whatever paralyzes the head prostrates all the members of the body; whatever poisons the fountain makes every rill from it a channel of death. The Family is the head, the heart, the fountain of society, and it has not a privilege that slavery does not nullify, a right that it does not violate, a single facility for improvement it does not counteract, nor a hope that it does not put out in darkness. Those who impose and those who endure the bondage, alike suffer. No approximation can be made to a safe, happy, and prosperous state of society where this evil-working institution is legalized and defended.

It will not be denied that slaves are in a more favorable condition in this country than in the midst of the deep barbarism of Africa, nor that God has overruled the wickedness that brought them here, so far as to bring them partially under the influence of the gospel, by which some are saved. Full credit should also be awarded to such masters as strive to mitigate the severities, and prevent the atrocities which naturally grow out of the system. But it is strenuously contended that the system is founded on a false moral principle, that its legitimate results are always evil, that it cannot be modified so as ever permanently to work well, and that the welfare of all concerned in it imperatively demands that it should come to an end. It is not "in the main a good system

with incidental abuses." Its fundamental principle is itself an abuse, all the workings of it are abuses, and when all abuses are removed, slavery will cease.

These words are not written in ignorance of the practical difficulties which surround this subject; but with the conviction that there can be no difficulty from which deliverance may not be found by ceaseless prayer for divine direction, combined with vigilance and activity in performing duty, as far as Providence shall make it known.

Slavery is so great a social and political evil because it is radically a moral one. Like consumption, it is a disease of the whole system, incapable of removal by partial and local remedies. It must be expurgated or it will bring on death. It is simply one of the developments of human selfishness, and one of the methods in which one class of men treat another and a weaker class wrong. It must be removed chiefly by moral means. Whatever will destroy selfishness and implant the love of rectitude will remove it, and nothing else can do it. And while no remedy that will in any measure affect the evil should be left untried, the main reliance should always be placed on those never-failing means of reform, when wisely and perseveringly tried, "THE WORD OF GOD AND PRAYER."

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THE FAMILY RELATION,

AS AFFECTED BY

SLAVERY.

BY CHARLES K. WHIPPLE.

"First Pure, then Peaceable,"

OPPRESSION has existed in every age of the world. Even now, eighteen hundred years since the religion of Jesus was first published to mankind, its beautiful representation that the strong were made strong precisely that they might serve and help the weak, is little understood, and less acted upon.

The particular form of oppression known as American Slavery, was commenced in what all admit to have been an unjustifiable manner. The original seizure of men, women and children, on the coast of Africa, for the purpose of bringing them to this country and selling them as slaves, was a system of brutal violence, authorized by no law, and condemned alike by justice and humanity. Those who committed this wickedness are dead, and gone to their account. For their acts, no man now living is responsible.

After this system had been some time in operation as a matter of fact, it began to be recognized and regulated by law; and, in whatever lawless violence slavery first commenced, it now exists, and is carried on, under the control of an accurately defined system of laws. To write intelligently, therefore, about slavery as it now is, we must inquire how the existing laws constitute and define it.

Twenty-nine years ago, there was published in Philadelphia, *"A Sketch of the Laws relating to Slavery in the*

* PREMIUM TRACT, to which \$200 was awarded by a Committee consisting of Rev. F. Wayland, D. D., Rt. Rev. T. M. Clark, D. D., of R. I., C. Stoddard, Esq., Mass., and Rev. D. Brown, D. D., of Scotland.

several States of the United States of America ; by George M. Stroud." This volume has been ever since regarded as the best authority upon the subject of which it treats, and its accuracy and impartiality, so far as we know, have never been questioned. But in the lapse of so many years, changes and additions have been made to these laws, and to meet the want thence arising, Judge Stroud has published a second edition of his "*Sketch of the Laws relating to Slavery,*"—"with some alterations and considerable additions," in the autumn of the present year, 1856. This book therefore will show us, precisely and accurately, what Slavery is, as now established by law, and what authority every slaveholder is legally authorized to exercise. Such differences as exist between the statutes of the different States are carefully specified in the book ; but a substantial resemblance exists between all the slave codes, sufficient fully to authorize the following general statement of

WHAT AMERICAN SLAVERY IS AS ESTABLISHED BY LAW.

I. The master may determine the kind, and degree, and time of labor to which the slave shall be subjected.

II. The master may supply the slave with such food and clothing only, both as to quantity and quality, as he may think proper or find convenient.

III. The master may, at his discretion, inflict any punishment upon the person of his slave.

IV. All the power of the master over his slave, may be exercised not by himself only in person, but by any one whom he may depute as his agent.

V. Slaves have no legal rights of property in things, real or personal, but whatever they may acquire, belongs in point of law, to their masters.

VI. The slave, being a *personal chattel*, is at all times liable to be sold absolutely, or mortgaged, or leased, at the will of his master.

VII. He may also be sold by process of law for the satisfaction of the debts of a living, or the debts and bequests of a deceased master, at the suit of creditors or legatees.

VIII. A slave cannot be a party before a judicial tribunal in any species of action against his master, no matter how atrocious may have been the injury received from him.

IX. Slaves cannot redeem themselves, nor obtain a change of masters, though cruel treatment may have rendered such change necessary for their personal safety.

X. Slaves being objects of *property*, if injured by third persons, their owners may bring suit, and recover damages to themselves for the injury done to their slaves.

XI. Slaves can make no contract, not even matrimony.

XII. Slavery is hereditary and perpetual.

XIII. A slave cannot be a witness against a white person, either in a civil or criminal cause.

XIV. A slave cannot be a party to a civil suit.

XV. The benefits of education are withheld from the slave.

XVI. The means for moral and religious education are not granted to the slave; on the contrary, the efforts of the humane and charitable to supply these wants, are discountenanced by law.

XVII. Submission is required of the slave, not to the will of his master only, but to that of all other white persons.

XVIII. The penal codes of the slaveholding States bear much more severely upon slaves than upon white persons for the same offence.

XIX. Trial of slaves upon criminal accusations is, in most of the slave States, different from that which is observed in respect to free white persons, and the difference is injurious to the slave, and inconsistent with the rights of humanity.

Such are the powers of the master and the disabilities of the slave, as *established by law* throughout the slave region generally.

We know, however, that severe and inequitable laws sometimes stand, a dead letter, on the statute book, long after they have ceased to be put in force. To be assured,

therefore, respecting the actually existing character of slavery, we need to make the further inquiry,

ARE SUCH SLAVE CASES AS HAPPEN TO COME BEFORE THE COURTS OF THE SLAVE STATES DECIDED WITH A RIGOR CORRESPONDING TO THE SEVERITY OF THE CODE ABOVE QUOTED?

As a reply to this inquiry, we quote the ruling of various Southern judges, in cases actually tried by them.

"*Souther vs. the Commonwealth of Virginia*," 7 Grat-tan, 673, 1851. In delivering the opinion of the court, Judge Field said:

"It has been decided by this court in *Turner's case*, 5 Rand., that the owner of a slave, for the malicious, cruel, and excessive beating of his own slave, can not be indicted. It is the policy of the law, in respect^a to the relation of master and slave, and for the sake of securing proper subordination and obedience on the part of the slave, to protect the master from prosecution in all such cases, [of punishment not resulting in death,] even if the whipping and punishment be malicious, cruel, and excessive."

In another case of cruel and unreasonable punishment not resulting in death, "*State vs. Mann*," Decem. term, 1829, 2 Devereaux's North Carolina Rep. 263, the opinion of the court, delivered by Judge Ruffin, afterward Chief Justice of the State of North Carolina, contained the following statements:

"The end [of slavery] is the profit of the master, his security, and the public safety; the subject, one doomed, in his own person and his posterity, to live without knowledge and without the capacity to make any thing his own, and to toil that another may reap the fruits. What moral considerations shall be addressed to such a being, to convince him what it is impossible but that the most stupid must feel and know can never be true—that he is thus to labor upon a principle of natural duty, or for the sake of his own personal happiness? Such services can only be expected from one who has no will of his own; who

surrenders his will in implicit obedience to that of another. Such obedience is the consequence only of uncontrolled authority over the body. There is nothing else which can operate to produce this effect. THE POWER OF THE MASTER MUST BE ABSOLUTE TO RENDER THE SUBMISSION OF THE SLAVE PERFECT. I most freely confess my sense of the harshness of this proposition. I feel it as deeply as any man can. AND, AS A PRINCIPLE OF MORAL RIGHT, EVERY PERSON IN HIS RETIREMENT MUST REPUDIATE IT. But, in the actual condition of things, it must be so. There is no remedy. This discipline is INHERENT IN THE RELATION OF MASTER AND SLAVE. Judgment entered for the defendant."

In "State of South Carolina vs. Mauer," 2 Hill's Rep., 453, Judge O'Neal says :

"The criminal offence of assault and battery can not, at common law, be committed upon the person of a slave. For notwithstanding (for some purposes) a slave is regarded by law as a person, yet generally he is a mere chattel personal, and his right of personal protection belongs to his master, who can maintain an action of trespass for the battery of his slave. There can be, therefore, no offence against the State for a *mere beating of a slave unaccompanied with any circumstances of cruelty*, or an attempt to kill and murder. The peace of the State is *not thereby broken*; for a slave is not generally regarded as legally capable of being within the peace of the State. He is not a citizen, and is not in that character entitled to her protection."

We have abstained from describing the cruelties inflicted in the cases above cited, because we wish to appeal to reason without painful excitement of feeling. Those cases are fair specimens of their class, and they show that the judicial decisions of slave cases *do* correspond in rigor to the laws. If then we remember that the slave can not bring any action whatever on his own account, and that he is likely to find no friend who will do this for him in opposition to his master, and that both the laws and the ordinary course of their

administration, discourage any appeal to them in behalf of a slave, it will be sufficiently obvious that only a very small proportion of the cases of cruelty inflicted upon a slave, will come before the law at all for redress.

Before being competent to judge, therefore, of the actual condition of the slave, under the rigorous laws, and the rigorous administration above cited, we must consider another question, namely—

DO SLAVEHOLDERS ACTUALLY PRACTICE THE INJUSTICE WHICH THEIR LAWS ALLOW?

There is in every community a class of men better than the law; of men who, from natural nobleness of character, or high moral training, will scorn to use such opportunities of doing wrong with impunity as the imperfection of human laws may present to them. And especially must such a law exist where the law is so unjust as systematically to favor the strong at the expense of the weak—the rich, at the expense of the poor—the intelligent, at the expense of the ignorant; and where the very judge who pronounces sentence according to law feels constrained to declare from the bench his sense of the injustice of the law, while he confesses that no system of rules *less* unjust, and no administration of them *less* rigorous, would effectually establish the dominion of the master over the slave. In such a community, there will certainly be some men and women *better than the law*.

On the other hand, in such a community, as in every other, there will be a class of persons *no* better than the law; of persons who will be prevented by no scruple of honor, or justice, or humanity, or morality, or religion, from using, against those who are so unfortunate as to be within their power, every advantage which the law allows them. And this class will necessarily be larger than the former, since the uncultivated in manners and morals are more numerous than the cultivated in every community, especially where, as in the slave States, there are *few* free schools.

It is owing to the interposition of members of the class first mentioned, that *any* cases, like those, the judicial decisions of which we have quoted as given in favor of

the master, come before the courts. Well known as the rigor of the law is in that region, upon that subject, *some one* must have thought, in presenting each of those cases for trial, that the frightful excess of cruelty displayed in it, gave *some chance* of a decision favorable to the abused slave. If in so many *such* cases those compassionate hopes were disappointed, how numerous must be the cases where an amount of cruelty somewhat less passes as an ordinary transaction, unknown even to the few persons who would attempt to call the perpetrator to account.

We will assume, however, that the great majority in a slaveholding community, (as certainly in every other community,) consists of persons intermediate between the two classes already described; persons who will ordinarily treat their slaves with a certain amount of indulgence, and who will use the extreme rigor permitted by the laws only under circumstances of peculiar temptation. We need only look at the many kinds, and the constantly recurring occasions, of special temptation to the *absolute master* of fifty men, boys, women, and girls, to see that the actual cases of abuse of power must be very frequent.

To notice, for instance, only three of the many forms of special and powerful temptation, how numerous must be the cases of abuse of absolute and irresponsible power, occurring within the license of the law, under each of them.

The temptation of sudden anger. Think, for a moment, how frequently *we* should commit injustice, if, with our amount of moral training and self-control, the law of the land authorized us to inflict, on the spot, just what kind and just what amount of punishment we pleased, upon a stupid, or careless, or wasteful, or impudent, or lying, or cheating servant. But, from the very nature of slavery, from its necessary operation upon both blacks and whites, the servants under that system must be more faulty in all these respects, and the masters less accustomed to self-control, than under freedom. And anger not proceeding to the destruction of life, can always be gratified by the master or mistress, upon the slave, with absolute impunity.

The temptation of lust. How shall a few feeble words

tell the fearful amount, and the weighty significance of the truth upon this great subject? Think what is the too well known extent of licentiousness at the North—in city and country, among old and young; think of the difficulties encountered, and the expense lavished, the risks run, the laws violated, and the disgrace hazarded in the pursuit of illicit indulgence there; then think what it *must be* in the South, where *all* these obstacles are removed; where the temptation is always at hand—the legal authority absolute—the actual power complete—the vice a profitable one, in a country where men can and do sell their own children in the market, and get the highest price for the lightest color—and the custom so universal as to bring with it no disgrace; and, lastly, see the statistics of actual vice in the 800,000 mulattoes of the South, nine hundred and ninety-nine out of every thousand of them a child of mere brutal lust—a disgrace to the father and a misfortune to the mother.

The temptation of pecuniary gain. We must look at the force of this temptation, not only as it exists in the worst class of men, not only where it is unchecked by any wish or attempt to do right, but where circumstances of necessity, more or less urgent, co-operating with the laws and customs of the country, persuade a man or a woman to do something that they have long avoided and shrunk from, because they felt it to be unjust and cruel. Their poverty, but not their will, consents; and, without doubt, the slaveholder who carries off a man or a woman, a boy or a girl, where they will never more see father, mother, brother, or sister, very often pays the poverty rather than the will of the seller. But the sales are constantly made, notwithstanding.

Many a man who, on being offered eighteen hundred dollars for the body and soul of a girl whose market value as a servant is only eight hundred, would indignantly say, Is thy servant a dog, that he should do this thing? will do it a year afterwards, when the urgent necessity for money comes. He will blush, he will feel disgraced in his own eyes, he will avoid looking in the face, or hearing the entreaties of his victim, but he will do it. Is it not time to make some change, when the

very *laws* of a country are temptations, instead of obstructions, to sin?

We have now considered what slavery is *by law*, what it is *in judicial administration*, and what it is *by the practice of slaveholders generally*. The answer to one more question will complete the very brief statement we can here make of slavery *as it is*, and prepare us to inquire how it affects the family relation.

DOES THE CHURCH SET ITSELF AGAINST THAT SYSTEM OF INJUSTICE WHICH WE HAVE SEEN TO BE SUPPORTED BY THE LAWS AND SOCIAL CUSTOMS OF THE SOUTH? DO THE SOUTHERN CLERGY PREACH AGAINST IT, THE SOUTHERN CHURCHES FORBID IT, THE SOUTHERN CHURCH MEMBERS ABSTAIN FROM IT?

Alas! all these practice slaveholding, and defend it. More than 600,000 slaves are held in bondage at the South, by men professing to be Christians. Not only is a man's reputation in the church absolutely unaffected by the holding, and buying and selling of slaves, but, if he chooses to take the trouble, he can find elaborate arguments in favor of slavery, written and printed by clergymen, in every slaveholding State; and in many of the States, decisions of ecclesiastical bodies, in favor, not only of slavery as a whole, but of some of its worst constituent parts. Here are a few of these cases.

The Shiloh Baptist Association, which met at Gourd-vine, Va., Sept., 1846, after the discussion of the question, Is a servant, whose husband or wife has been sold by his or her master into a distant country, to be permitted to marry again? voted, "That in view of the circumstances in which servants in this country are placed, it is better to permit servants thus circumstanced to take another husband or wife."

The Savannah River Association, after discussing the same question, voted the same answer, and gave this reason for it: "The slaves are not free agents, and a dissolution by death is not more entirely without their consent and beyond their control than by such separation." Here the right of a church member to sell husbands and wives apart *without their consent*, is taken for granted without discussion.

The Annual Conference of the Methodist Episcopal Church, in 1840, on motion of Rev. Dr. Few, of Georgia, "Resolved, That it is inexpedient and unjustifiable for any preacher to permit colored persons to give testimony against white persons, in any State where they are denied that privilege by law." By this rule, which is now a part of the discipline of the church, more than 80,000 of its colored members are denied the right to testify against a white member *in any case whatsoever*.

The Georgia Methodist Annual Conference declares that "slavery, as it exists in the United States, is not a moral evil."

The Charleston Union Presbytery, of South Carolina, voted that "the holding of slaves, so far from being a *sin* in the sight of God, is nowhere condemned in his holy Word."

The Society for the advancement of Christianity in South Carolina published, as a religious tract, for gratuitous distribution, two sermons entitled "Rights and Duties of Slaveholders," in which occur the following sentences.

"No man or set of men in our day, unless they can produce a new revelation from heaven, are entitled to pronounce slavery wrong." * * "Slavery, as it exists at the present day, is agreeable to the order of Divine Providence." These sermons were written by Rev. George W. Freeman, preached in Raleigh, North Carolina, and specially requested for publication by L. S. Ives, bishop of that diocese.

The Charleston Baptist Association "does not consider that the Holy Scriptures have made the fact of slavery a question of morals at all."

Rev. James Smylie, of Mississippi, says, "The 25th chapter of Leviticus clearly and unequivocally establishes the fact that slavery was sanctioned by God himself, and that buying, selling, holding, and bequeathing slaves, as property, are regulations established by himself."

This same statement was also voted by the Mississippi Presbytery, and also by the Amity Presbytery, of La.

We may judge of the prevalence of slaveholding among Southern church members in all the principal sects, by

the following statement of the same Rev. James Smylie, in answer to a remonstrance against slavery :

"If the buying, selling, and holding of a slave, *for the sake of gain*, is, as you say, a heinous sin and scandal, then verily three-fourths of all Episcopalians, Methodists, Baptists, and Presbyterians, in the eleven [slaveholding] States of the Union are of the devil."

The same clergyman declares, in the same pamphlet, that the laws of Mississippi and Louisiana, which prohibit, under heavy penalties, the teaching of slaves to read, "meet the approbation of the religious part of the reflecting community."

Rev. Dr. Fuller, Baptist, says, "I find my Bible condemning the abuses of slavery, but permitting the system itself."

Rev. Thomas S. Witherspoon, Presbyterian, says, "I draw my warrant from the Scriptures of the Old and New Testaments, to hold the slave in bondage."

Here, as in other departments of this great subject, for want of room, we can give only the briefest specimens of an immense mass of evidence. But enough has been given to show that the Southern Church supports slavery as thoroughly as the State.

Having now established, by documentary evidence, the following points about slavery, namely,

That it consists in the holding and using, buying and selling of men, women and children *as property* :

That this claim of property in human beings supercedes and nullifies all right of husband to wife, and of wife to husband, and of both to their children, and of all to the means of education, free locomotion, and property in the avails of their labor: and

That this enormous injustice is supported by the laws of the State, the customs of the people, the teaching of the clergy, and the laws and customs of the church :

We have now to consider, **HOW DOES THIS INSTITUTION AFFECT THE FAMILY RELATION?**

Does not the question answer itself? Does not such a system necessarily annihilate, to the slave, that beautiful, blessed relation, which *we* understand by "the family," and immensely deteriorate it to the master?

Let us look at it more closely. The primary constituent relations of the Family are those of husband and wife, parent and child.

HUSBAND AND WIFE.

We will take it for granted that the principles properly

regulating this relation are found in the following precepts of Scripture :

"It is not good that man should be alone."

"Let every man have his own wife, and let every woman have her own husband."

"What God hath joined together, let not man put asunder."

It is obvious that the slave knows nothing of the relation which the Bible thus recognizes, defines, and enjoins. The laws and the customs, of both Church and State, debar him alike from its beauty, its sacredness, and its advantage.

The slave laws decide that "A slave can make no contract, not even matrimony."

Hence the slave can have no wife. He is allowed to cohabit with a slave woman, because the master's interest is doubly favored by it; in the production of children, which are money in his pocket, and in the formation of a new tie to keep the slave submissive, and prevent his running away. The slave woman has, and can have, no husband. The whole policy of the slave system is to induce her to bear children, the more the better. But the law is absolutely indifferent as to who is the father of a slave woman's child. It follows the condition of the mother, and is money in her master's pocket. But this mother can not have a husband, sharing with her the delightful right and privilege to dwell together "until death them do part." As soon as it becomes the master's pecuniary interest to part them, the laws and customs, of both State and Church, allow him to do so, and actually interfere no more in the question by what male partner the separated slave woman shall bear another child, than in the case of a cow or a mare owned by the same master.

Do you know, Christian reader, that no slave was ever prosecuted for bigamy, or for fornication, or for adultery? And do you know the reason, namely, that the law does not recognize them as capable of committing these crimes? The law no more attempts to regulate the increase, by generation, of slave property, than of horse and cattle property. As far as the law is concerned, the master regulates both precisely as he chooses. If he chooses himself to be the father of every slave child born

on his estate, he thereby commits no offence against the law; and, amazing as it may seem, the Church, by an express rule, refuses to receive the testimony of a slave woman wronged in this way; against her master or any other white man. The master, and the master's sons, and the overseer, and the driver, have the female slaves of the estate always in their power, and subject to the influence either of bribes, or threats, or actual violence. And, more than this, if *any* white man, failing to obtain her consent, ravishes a female slave, the law forbids her to lift her hand against him in self-defence, and provides no means whatever, either for her defence or his punishment; and if she turns to the Church for protection, even if the ravisher as well as herself be a member of it, the Church refuses to take her testimony against him. She must have white witnesses. And how is she to have them in such a case?

That element of marriage by which the bodies of husband and wife are mutually pledged, (and as far as law can do it, secured,) to each other and to no one else, has no existence to the slave; and it is nullified by the act of the Church equally with that of the State. Both these unite in putting asunder those whom God hath joined together.

But again. Marriage is a union for mutual help as well as mutual love. It implies a community of interest not less than of affection. If a man is to forsake even his father and mother that he may cleave unto his wife, how much more are all *other* relations to be ranked as subordinate to this? It is the obvious duty as well as the right of a husband to provide for the defence, and security, and comfort, and happiness of his wife, before those of any other human being. But slavery not only disregards this duty and this right, but undertakes to reverse them. Instead of allowing the natural rights and duties of this relation to the slave man and woman who wish to live together in mutual love and help, the master claims the whole time and the whole labor of both as his right, as well as their bodies as his property. If, as very frequently happens, he allows them a small piece of ground, and a certain portion of time to cultivate it, he calls this an indulgence. It is entirely within his power to give or not to give it. Just as he may or may not, as he

pleases, claim the body of the slave woman for the gratification of his lust, just so he may, if he pleases, expend the whole time and strength of both man and woman in promoting his pecuniary interest. The civil law expressly authorizes both these acts of enormous injustice, and the Church so nicely conforms her rules to the slaveholder's convenience, that if he chooses to commit either, or both of these sins, he can do it with absolute impunity. Neither slave man nor slave woman is allowed to testify against him.

But, it is said, the Gospel is preached to the slaves, and certainly the Gospel has much to say of the mutual duties of husbands and wives. Do the masters prevent their slaves from fulfilling the very duties which the Scriptures enjoin? Alas! read the following testimony, consider the trustworthiness and the competence of him who gives it, and then say—*Is the Gospel preached to the slaves?*

Dr. Nelson, author of the well-known work on Infidelity, published by the American Tract Society, after a residence of more than forty years in North Carolina, and an intimate acquaintance with slavery, says:

"I say what I know when I speak in relation to this matter. I have been intimately acquainted with the religious opportunities of the slaves—in the constant habit of hearing the sermons which are preached to them. And I solemnly affirm that, during the forty years of my residence and observation in this line, I never heard a single one of these sermons but what was taken up with the obligations and duties of slaves to their masters. Indeed, I never heard a sermon to slaves but what made obedience to masters by the slaves the fundamental and supreme law of religion. Any candid and intelligent man can decide whether such preaching is not, as to religious purposes, *worse than none at all.*"

Is it strange then that the slaves are degraded? The Synod of South Carolina and Georgia only declared a natural and necessary result of the slave system, when they said that the slaves were "in the condition of heathen—and in some respects, in a worse condition. Their moral and religious condition is such, that *they may justly be considered the heathen of this Christian country.*" And yet every member of this Synod continues to uphold the laws above described, in Church and State, by which this heathenism is perpetuated.

HOW DOES SLAVERY AFFECT THE MARRIAGE RELATION IN THE CASE OF THE SLAVEHOLDER?

1. Slavery discourages marriage among young men, by

first keeping them familiar, from childhood, with impure ideas, sights, language, and habits, and then providing, for the persons thus corrupted, a free indulgence of the sexual appetite without marriage.

A singularly calm and moderate writer, whose accuracy is entirely unquestioned, gives the following testimony in a book just published:*

"A gentleman in an inland Southern town said to me: 'I have now but one servant. If I should marry, I should be obliged to buy three more, and that alone would withdraw from my capital at least 3,000 dollars.'"—p. 600.

"A planter told me that the practice [of licentious connection with slave women] was not occasional or general, it was *universal*. There is not, he said, a likely looking black girl in this State, that is not the paramour of a white man. There is not an old plantation, in which the grandchildren of the owner are not whipped in the field by his overseer."—p. 602.

Dr. Parsons, of Windham, Maine, another competent and reliable witness, testifies:†

"The female slave cannot be otherwise than degraded. Subjected at all times to the passions of the whites, chastity and refinement are out of the question. They are stripped entirely naked to be punished, not only on the plantations, but by the city marshals in the cities, to whom the masters send them for this purpose. And often they are exposed in public for sale in the same condition."—p. 295.

Upon this last point we have the testimony of Rev. T. W. Higginson, a well-known clergyman of Worcester, Mass., who, in a letter to the New York Tribune, July 2d, 1856, tells what he saw and heard in Mr. Corbin Thompson's negro-yard in St. Louis. A gentleman of that city had just concluded a bargain for a colored girl.

"'Girl is sound, I suppose?' carelessly inquired the purchaser.

"'Wind and limb,' responded the trader. '*But strip her naked and examine every inch of her if you wish,*' he quickly added; '*I never have any disguises with my customers.*'"

The last evidence to be presented upon this point is the testimony of a Northern lady of high intelligence and excellence, well known to the writer of these pages, who found, in the course of her residence in various slave

* "A journey in the sea-board slave States: by Frederick Law Olmstead, author of Walks and Talks of an American farmer in England."

† "Inside View of Slavery, or a Tour among the Planters. By C. G. Parsons, M. D. With an Introductory Note by Mrs. H. B. Stowe."

States, not only such amazing depravity in their social system, but such an amazing acquiescence in it on the part of women as well as men, that, after returning to the North, she wrote a tract, entitled "Influence of Slavery upon the White population." She says, page 7th,

"But why should we expect purity, when every restraint is removed which helps to subdue the clamors of the animal nature, while every possible opportunity is offered for its indulgence.

"There is no fear of public opinion, for there is no danger of detection, since the slave is bound to submit in silence.

"There is no loss of social position consequent upon the grossest licentiousness.

"The most honorable social and political distinctions are awarded without reference to the private character of the individual.

"The libertine maintains a high and honored standing in the church.

"The law decrees that every child born of a slave shall follow the condition of its mother, and thus not only extends no protection to virtue, but offers a premium to vice.

"Nor is one class of society more base than another in this respect. The highest social life is often the most vile in its secret history. A young man at the age of twenty-one takes possession of his portion of the paternal estate, and erects a house upon it, where he retires and establishes a household for himself. He secures what means of gratification his taste can select, and thus lives sometimes ten or fifteen years, if no heiress or beauty cross his path, of sufficient attractions to induce him to add her as an ornamental appendage to his establishment. Meanwhile his human "property" steadily increases, both in numbers and value; for the lighter the mulatto the more desirable among the fastidious; and rare beauty is often the result of a *second* intermingling of the same aristocratic blood with the offspring of a former passion. From time to time, friends come to visit this bachelor hall, and in due season the master is repaid for his hospitality to them by a valuable addition to his stock of human chattels.

"If in due time a wife be wooed and won, what is she? Nothing but "the fairest among his concubines." She is not his *wife*; and if she deserve the name of *woman*, her fate is a living death."

This brings us to the topic next in order, namely;

2. Slavery destroys both the peace and the purity which properly belong to marriage, by complicating it with innumerable adulteries.

Read upon this point the unimpeachable testimony of a Southern lady,* Mrs. Margaret Douglas of Virginia.

* The Personal Narrative of Mrs. Margaret Douglas, a Southern woman, who was imprisoned for one month in the common jail of Norfolk, under the laws of Virginia, for the crime of teaching free colored children to read: pp. 65.

"I now approach a subject vitally connected with the interests of the South and the welfare of humanity. In doing so, I tell my Southern sisters a truth which, however they may have learned it by sad experience, has probably never been thus presented to them before. *In this truth is to be found the grand secret of the opposition to the instruction of the colored race.* In this truth also lies the grand secret of the discontent and rebellion among the slaves. Knowing this, it is easy to perceive why such strenuous efforts are made to keep the colored population in darkness and ignorance. * * This subject demands the attention, not only of the religious population, but of law-makers and statesmen. It is the one great evil hanging over the Southern slave States, destroying domestic happiness and the peace of thousands. It is summed up in the single word, *amalgamation.* This, and this only, causes the vast extent of ignorance, degradation and crime, that lies like a black cloud over the whole South. And the practice is more general than even Southerners are willing to allow. It pervades the entire society. Its followers are to be found among all ranks, and occupations, and professions. The white mothers and daughters of the South have suffered under it for years—have seen their dearest affections trampled upon, their hopes of domestic happiness destroyed, and their future lives embittered even to agony, by those who should be all in all to them, as husbands, sons, and brothers. I cannot use too strong language in relation to this subject, for I know that it will meet with a heartfelt response from every Southern woman. I would deal delicately with them if I could, but they know the fact, and their hearts bleed under its knowledge, however they may have attempted to conceal their discoveries. Southern wives know that their husbands come to them * * * from the arms of their tawny mistresses. Father and son seek the same sources of excitement, scarcely blushing when detected, and recklessly defying every command of God, and every tie of morality and human affection."

Can the white men of the South be *expected* to be pure, growing up in the midst of temptations such as we have described? Can the marriages of slaveholders *ever* be what they should be, while the laws, both of Church and State, so expressly secure indulgence to the lust of the eye and the lust of the flesh? Is it not yet time to direct our thoughts and efforts to the entire overthrow of slavery?

We have seen that the establishment, by law, of absolute, irresponsible power on one side, and entire subjection on the other, annihilates, to the slave, the relation of husband and wife, and poisons it to the slaveholding family by infidelity, suspicion, contention, and the intensest bitterness of feeling. We have now to inquire, how does slavery affect the relation of

PARENT AND CHILD.

We will take it for granted, that the principles properly regulating this relation, are found in the following precepts of Scripture.

"Train up a child in the way he should go."

"Children, obey your parents in the Lord."

Let us first look at this relation as it exists in the slave family.

The proper training up of a child requires, on the part of the parent, intelligence, a moral and religious character, a recognized authority, and a power to seclude the child from external vicious or otherwise injurious influences.

The very mention of these constituent parts of the parental relation, shows how impossible it is for the slave father or mother to exercise them.

The means of knowledge are forbidden by law to both parent and child. In respect to morality and religion, we have seen the testimony of the Synod of South Carolina and Georgia, (and pages more such might be quoted, had we space,) that the slaves "may justly be considered heathen," and the testimony of Rev. Dr. Nelson, that the sermons generally preached to the slaves are, "as to religious purposes, worse than none at all." The authority of a slave father or mother over their child is not recognized by the slaveholder in the slightest degree. They all, father, mother, and child, are the *property* of the slaveholder. The assumption, for a moment, of a right on the part of the slave parent to give, or of the child to obey, a direction contrary to the will of him who claims to *own* them both, would be treated as rebellion and insufferable insolence combined. Shall *property* say unto the owner who holds, directs, and controls it, Why dost thou direct me thus? And as to the power of withdrawing a child from unhealthy employment or vicious influences, or profligate companions, the son of the slaveholder may be the very worst associate for the daughter of the slave; but how is the slave to help either himself or his daughter? Both of them are utterly helpless, clay in the hands of the potter, even when they know that he is determined to mold them both into "vessels unto dishonor." To slaves, the parental relation, like the matrimonial one, is *annihilated*.

HOW DOES SLAVERY AFFECT THE PARENTAL RELATION IN THE CASE OF THE SLAVEHOLDER?

The slaveholder has, undoubtedly, a recognized authority to control his children. Let us suppose that he has also intelligence, such average development of the moral and religious character as is customary in a slaveholding community, and a disposition to withdraw his children from vicious influences. The question is, *Can* he do this? Can he keep them pure and virtuous without sending them permanently away from home? Testimony must answer this question. We want the evidence of intelligent and reliable persons. But this exists in such abundance, that our only difficulty is to find space in this tract for a tenth part of it.

Said Jefferson, as long ago as 1782, speaking of the natural and inevitable tendency of slavery,

"The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on one part, and degrading submission on the other. Our children see this, and learn to imitate it. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to the worst of passions, and thus nursed, educated and exercised in tyranny, can not but be stamped by it with odious peculiarities."

The following scene was witnessed and described by Mr. Olmsted. *Sea-board Slave States*, p. 402 :

"A party of fashionably dressed people took the train to Charleston; two families, apparently, returning from a visit to their plantations. They came to the station in handsome coaches. Some minutes before the rest, there entered the car, in which I was alone, and reclining on a bench in the corner, an old nurse, with a baby, and two young negro women, having care of half a dozen children, mostly girls, from three to fifteen years of age. As they closed the door, the negro girls seemed to resume a conversation, or quarrel. Their language was loud and obscene, such as I never heard before from any but the most depraved and beastly women of the streets. Upon observing me they dropped their voices, but not with any appearance of shame, and continued their altercation until their mistresses entered. The white children, in the mean time, had listened without any appearance of wonder or annoyance. The moment the ladies opened the door they became silent."

Further on, Mr. Olmsted says :

"A large planter told me the reason he sent his boys to the North to be educated, was, that there was no possibility of their being brought up in decency at home. Another planter told me that he was intending to move to a free country on this account,

He said that the practice [of illicit connection with slave-girls] was not occasional, or general, it was *universal*." P. 602.

The tract above referred to, "Influence of Slavery upon the White population," an authority of the very highest class, gives us a full statement of the truth upon this most important subject, as follows :

"The life of mental and physical inactivity that Southern women lead, renders them incapable of a judicious training of their children, and, in general, they seem entirely ignorant of the responsibilities involved in the relation of a mother. They are too essentially indolent to undertake the arduous duty of 'managing' any thing or any body; and thus the precious years of infancy are committed to the most ignorant or malicious hands.

"As soon as the little one is old enough to seek playmates, his foster brother and the little negroes near his age are his constant companions. They become next the instructors of his youth, and their language, habits, and manners form the strongest associations of his childhood.

"Meanwhile, 'human nature' begins to show itself with considerable vigor. The little master gets angry with his playmates; he fights and beats them, while they are *never* to strike back. His little foster brother, who is generally presented to him for a body-servant, becomes his favored victim. He beats him the most because he is his constant companion, and oftenest offends him; and the enslaved brother is taught that he must bear more because he especially belongs to his young master.

"Occasionally a mother corrects her son, and begs him not to strike, because it is not 'pretty.' But, as a general rule, as soon as the child learns the use of his little fist, he finds it most effectual for his purposes, and in the exercise of ungoverned passion and imperious self-will, the years of childhood prepare the way for the deeper sins of manhood.

"And now I approach a part of my subject from which I would gladly draw back, were I not riveted to the point by my desire to be faithful to my purpose of setting forth the effects of slavery upon the master. It is a painful and delicate office to do justice to this matter; but I speak to the pure in heart, who seek to know and defend eternal truths.

"By a strange misnomer, slavery has been called a 'domestic' institution; but before its presence, all that is properly implied in that word *domestic* vanishes like an exorcised spirit. The desolation wrought among the colored victims of slavery is terrible, and mighty indeed is their demand for redress; but they have their revenge in the wreck of the domestic happiness of their oppressors.

"I have said that the white child is committed entirely to the care of the colored nurse, and thus the process of contamination begins in infancy. Young children are familiarized to sights and associations which destroy the instinctive modesty of youth. They are also placed in such relations to the colored children, through

the ignorance or malice of the nurse, as to stimulate the passions into premature activity. Some nurses believe that personal intimacies between the young master and his young female companions cultivate a closer affection, and insure the latter from the chances of being sold. Others, of a fiercer temper, seek their revenge for outrages committed on themselves in order to exult over the wreck of early manhood always resulting from self-indulgence. By whichever process the result is attained, it is a well-known fact that purity among Southern men is almost an unknown virtue."

We inquire in the next place—

How does slavery affect the RELIGIOUS character of a community, both in general, and in regard to the specific relation of MASTER AND SERVANT?

Dr. Parsons, author of the "Inside View of Slavery," who traveled and resided at the South for the express purpose of personally acquainting himself with the character and influence of that institution, gives full and important testimony on this point, a small portion of which we will quote :

"One of the strangest sights to a New England man, on visiting the Southern States, is the desecration of the Sabbath. In some of the cities, especially if a good number of the business men are from the North, the churches are tolerably well attended—there being but one service for the day. But even here the afternoon and evening are much devoted to amusements. And, in fact, throughout the entire South, with not very numerous exceptions, the Sabbath, instead of being a day of rest, or of worship, is a holiday—occupied mainly in pleasures and sport." P. 254.

"A colporteur of the American Tract Society, writing to the *Maine Christian Mirror*, under date of May 9th, 1854, says: 'In Mississippi, where I am laboring, drinking, gaming, and horse-racing are common on the Sabbath—and the Sabbath is distinguished from other days by the firing of guns.'

"A large majority of the slaves labor on the Sabbath—not usually at the daily task—but they wash and iron, make and mend their garments, cut wood, and work in their gardens.

"But the slaves do not labor for themselves alone. In the planting districts, especially during the busy season of the year, the slaves are not permitted to make the Sabbath even a holiday. Instances are by no means rare, even among masters professing to be Christians, in which the slaves are compelled to labor on the Sabbath as on other days.

"Rev. H. B. Abbott, pastor of the M. E. Church at Augusta, Me., was formerly a counsellor at law in Mississippi. In a letter to me, dated April 10th, 1854, he says: 'I am acquainted with a Baptist preacher in Mississippi who compelled his slaves to labor on the Sabbath, and justified himself under the plea that, if they were not at work, they would be sporting, and roving about the fields

and woods, thereby desecrating the Sabbath more than by laboring under an overseer.'

"I was spending a Sabbath in the city of A. Early in the day I noticed the planters from the surrounding country coming in to attend the morning service. Many of them were members of the city churches. They remained in the city after the meetings were closed, and about noon, or a little later, their slaves began to arrive, with mule-teams, loaded with cotton and other kinds of produce. In the afternoon the stores were opened, and these Christian slaveholders exchanged their produce for groceries, and other commodities, with which they sent their slaves home, while they remained, drinking whisky and cracking jokes, until the cool of the evening." Pp. 225-7.

We will close with two extreme but most thoroughly authenticated instances of the depraving influence of that power which the law gives to every slaveholder, to control and nullify the slave's conscience.

The first is vouched for by a lady extensively and most favorably known, daughter of the late Judge Grimke, of the Supreme Court of South Carolina, and sister of the late Thomas S. Grimke, Esq.:

"A beloved friend in South Carolina, the wife of a slaveholder, with whom I often mingled my tears, when, helpless and hopeless, we deplored together the horrors of slavery, related to me, some time since, the following circumstance:

"On the plantation adjoining her husband's, there was a slave of pre-eminent piety. His master was not a professor of religion, but the superior excellence of this disciple of Christ was not unmarked by him, and I believe he was so sensible of the good influence of his piety that he did not deprive him of the few religious privileges within his reach. A planter was one day dining with the owner of this slave, and in the course of conversation observed that all profession of religion among slaves was mere hypocrisy. The other asserted a contrary opinion, adding, 'I have a slave who, I believe, would rather die than deny his Savior.' This was ridiculed, and the master urged to prove the assertion. He accordingly sent for this man of God, and peremptorily ordered him to deny his belief in the Lord Jesus Christ. The slave pleaded to be excused, constantly affirming that he would rather die than deny the Redeemer, whose blood was shed for him. His master, after vainly trying to induce obedience by threats, had him terribly whipped. The fortitude of the sufferer was not to be shaken. He nobly rejected the offer of exemption from further chastisement at the expense of destroying his soul, and this blessed martyr *died in consequence of this severe infliction.*

SARAH M. GRIMKE."

"A few days since," says a late writer in the *Boston Congregationalist*, "a most affecting fact was stated to us by the Rev. Mr. Alvord. During a residence of several months in Florida, for his health, he was often wont to take exercise by working with the

slaves on the plantation where he was. And having gained their confidence thus, they freely opened their hearts to him as a friend; a thing which slaves do not do to every man, and especially to chance visitors, whom they judge to be in the interest of their masters.

"In one case he called to see a slave who was in confinement for endeavoring to follow his conscience in keeping holy the Sabbath day in the worship of God. By working nights, he actually performed the labor assigned for seven days, and then spent the Sabbath in worship. His master discouraged it, and imprisoned him, and cut and mangled his body with scourges to subdue his will, and compel him to work on the Sabbath. After the wounds began to heal, he would cut them open from time to time, by repeated scourgings. Mr. Alvord saw his wounds, and gazed with painful sympathy upon his honest face, wet with tears, as he told the severity of his trial. At last, after repeated scourgings, his spirit failed, and he submitted to his master's impious will."

The details of evidence which we have given in the preceding pages are important, because *every one* recognizes the value of documentary evidence, and the testimony of reliable eye and ear witnesses; and we all believe, on such authority, statements respecting the customs of a community, the language of ministers, the rules of Churches, and the conduct of Church members, which vary materially from all our own experience. But the *thinking* man sees that all that we have said, and more, flows necessarily and *inevitably* from such an institution as slavery. No human being is fit to be trusted with absolute, irresponsible power; such power as we have seen to be delegated to every master of every slave, by Judge Stroud's abstract of the slave laws. If the best portion of our own community were selected to hold and use such authority, they would very soon become corrupted. What, then, must be the result where all classes in a large community, good, bad, and indifferent, have held and exercised this power for a hundred years; where the laws of the State, the customs of the Church, and the habits of the people have all along been shaping themselves to sustain it; where some ministers, from the pulpit and the press, boldly declare that it is right; where the remainder carefully avoid stigmatizing it as wrong; where the judge on the bench rules that, though clearly unjust, it must be supported while it is law; and where the mass of the people practice it as an admitted custom, little solicitous about either the law or the right; what *then* must slavery be? No less foul, no less wicked, no less destructive to peace, purity, and welfare, in the Family, the Church, and the State, than we have seen it in these pages.

Finally, we have to consider

THE BEARINGS OF SLAVERY ON SOCIETY AT LARGE.

But is not this question already answered? We have seen the effect of slavery upon the family; and society at large is but an

aggregate of families. Doth a fountain send forth at the same place sweet water and bitter? The corruption wrought upon the slaveholder in his home can not be laid aside when he goes forth to act in the various relations of social and public life. If the influences which essentially belong to slaveholding relation have made him (as we have seen) a worse husband, a worse father, a worse master, and a worse Church member, they have made him *a worse man*, and deteriorated his action and his influence in society at large, and in every special relation of it. And the reason is plain. Apart from all the features of slavery—that are commonly called its *abuses*—as if the whole of it were not an abuse—its radical, central idea is, both theoretically and practically, *in direct antagonism to Christianity*. By undertaking to make the master's will the *supreme law* to the slave, and by denying to the slave the right to refuse obedience in matters morally wrong, slavery erects itself against God, denies His supremacy, sets up a will in opposition to His, and by accustoming the slaveholder to the practical exercise of his own will as *supreme in power*, and to the recognition of that will (not only by the ignorant slaves, but by the law of the land,) as *supreme in right*, it *inevitably* saps the foundations of morality and religion in his character. Making him *a worse man*, it *of course* makes him *a worse citizen*.

If we cannot touch pitch without defilement, how much less can we live, and work, and have our daily occupation in it without this result. It is as true of the Family, the Church, and the Community, as of the individual, that whoever would secure peace, internal prosperity and true welfare, must be *first pure*. But slavery of necessity undermines and destroys purity, even in its inmost citadel, the institution earliest established by the Divine love for the promotion of human happiness and welfare, The Family Relation.

Office and Depository of the American Reform Tract and Book Society,
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CINCINNATI, January, 1858.

THE AMERICAN REFORM TRACT AND BOOK SOCIETY, it is believed, is the offspring of necessity, brought into existence to fill a vacuum left unoccupied by most other Publishing Boards and Institutions—its object being to publish such Tracts and Books as are necessary to awaken a decided, though healthful, agitation on the great questions of Freedom and Slavery. This is its primary object, though its constitution covers the broad ground of “promulgating the doctrines of the Reformation, to point out the application of the principles of Christianity to every known sin, and to show the sufficiency and adaptation of those principles to remove all the evils of the world, and bring on a form of society in accordance with the Gospel of Christ. To spread these principles the Society has issued more than twenty Bound Books and forty Tracts, has 3,500 pages stereotype plates on hand, and sends out 6,000 copies of its “Record,” monthly. The Directors feel encouraged in their work, and will increase their efforts just as fast as funds are provided by the friends of the Society. Your aid is respectfully solicited.

GEO. L. WEED, *Corresponding Secretary and Treasurer.*

AMERICAN REFORM TRACT AND BOOK SOCIETY, CINCINNATI, OHIO.

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THE KIND ASSURANCE.

BY THE REV. JAMES SMITH.

"I will not leave you comfortless; I will come to you."—*John xiv: 18.*

READER, are you a Christian? If so, this exceeding precious promise belongs to you as much as to Peter, James, or John.

We often look forward, and fear that we shall be left as orphans, or comfortless; this is natural, because we are depraved, and have an unbelieving heart; but it is quite unscriptural; our heavenly Father can not forsake us, for His word is faithful; our dear Savior can not leave us comfortless, His love is too tender, and His sympathy too deep. He will come to us, He must be with His people, He can not fulfill His offices without, He can not satisfy His loving heart without. From eternity He was looking forward with holy desire for the opportunity; and now he has it, He will not neglect it.

Our comforts are the gifts of Jesus. Our spiritual comforts flow from His presence, prove His love, and are the fulfilment of His promise. We often grieve Him by our unbelief and hardness of heart, and so forfeit our comforts; but though they are withheld for a time, He will restore them again, when repentance and faith are exercised anew.

My brother, view Jesus as the source of all comfort to His people; He is the consolation of Israel. His presence fills us with joy and peace. If He hide His face we are troubled; if He smile and speak a cheering word we are happy, and all is well. His presence and His comforts generally go together, but He is sometimes present to support, lead, and guide us, when He does not see good to comfort us. Yea, He sometimes comes to reprove us, and He is more especially present when we are humbled for sin, grieve over our folly, and mourn on account of having dishonored His name. He withholds the light of his countenance sometimes to prevent sin, or instruct us in some important truth. There are some things which we can not well learn while He manifests Himself, and fills us with joy; as our own weakness, absolute dependence, and the

value of His presence. But, however dark our frame, or gloomy our experience may be at any time, we may calculate upon returning comfort with certainty, for He will visit us again, and our hearts shall rejoice. He will not leave us comfortless, He will come to us.

The promise is plain, exceedingly so; it is in full force, and means now just what it did when Jesus gave it: and He is the same, as tender, as loving, as full of pity as He was when about to leave His disciples, and go unto his Father. This should be firmly believed, for whatever may change, Jesus or His word can not possibly change; it should be pleaded at His throne, in darkness, sorrow, or distress; we should plead with Him to remember and make good the sweet promise of His grace; it should be firmly trusted, for though heaven and earth may pass away, this word of Jesus shall never pass away. The Lord's children never can be orphans; their Father lives, and while He lives, He loves; and while He loves, He will never leave them, nor forsake them. Their home remains, they are traveling to it; and though they may be exposed to storms, and be tried by rough roads while below, their home, and the presence of Jesus there,

will infinitely more than make up for all. Their hope is imperishable, produced by the Holy Spirit, founded on the oath and promise of an unchangeable God, fixed upon revealed realities, supported by Christ formed within them ; it is immortal ; it may be tried, but destroyed it can not be ; it will outlive every trial, outride every storm, and conduct its possessor to the city which hath foundations, whose builder and maker is God. Jesus also will visit us during our journey, and at the end come and receive us unto Himself.

“ Why should the children of a King
Go mourning all their days ?
Great Comforter, descend and bring
Some tokens of thy grace.

“ Assure my conscience of her part
In the Redeemer's blood ;
And bear Thy witness with my heart,
That I am born of God.”

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SOMETHING OF ADVANTAGE TO YOU.

BY THE REV. JAMES SMITH, CHELTENHAM.

FRIEND, if you have a few minutes to spare, I should like to talk with you. I want to tell you of something to your advantage. I have the kindest possible feelings in my heart toward you, and I should like to do you good. I know you would like to be wealthy, and easy, and happy; and I can tell you how you may become so. I shall recommend you to do three things.

First, RECEIVE CHRIST. Christ is the Son of God. God has treasured up all riches in his Son. Here are good things for the body, better things for the soul, and the best things for both soul and body in another world. Here is grace to pardon all your sins, mercy to sympathize with you in all your sorrows, truth to instruct and inform your mind, peace to calm and comfort your conscience, and the Holy Spirit to help all your infirmities, and make you meet for heaven. All God can give, or you can need, is treasured up in Christ. Christ is God's unspeakable gift, to poor, lost, and wretched sinners. This gift is revealed and presented to you in the Gospel. You may read of it in the New Testament, and you may hear it published from every pulpit where the Gospel is preached. God freely offers you his Son. He wishes you to receive him just because he delighteth in mercy. It is really of no advantage to him, but is of unspeakable advantage to you. Now, in order to receive Christ, it is only necessary that you feel your need of him, perceive that he is just suited to your case, and then believe on him. For believing on Christ is receiving him, and receiving

him to be our perfect Savior. Every one who is willing may receive Christ; and, as of old, to every one that receives him, he gives power to become a child of God, even every one that believes on his name. If you desire to receive Christ, and feel any difficulty about it, go alone, fall on your knees before God, confess your sin, tell him you desire to receive his beloved Son to be your Savior, and beseech him to send his Holy Spirit into your heart, to enable you to do so. Pursue this course in simplicity and sincerity, and Christ will soon be found in your heart the hope of glory; and having Christ, all the unsearchable riches of Christ are yours. You are made rich for all time; more, you are made rich for eternity. You are among the very wealthiest of God's creatures. Having received Christ, then, in order to be easy,—

Second, REST IN CHRIST. Jesus has done everything necessary to give your conscience rest. You can have no cause to fear, for all that the law of God required of you Jesus has done; all that the justice of God could inflict on you, Jesus has borne; and all that is necessary for you while here on earth, or to fit you for heaven, Jesus has obtained. You are not, therefore, required to do any thing in order to fulfill the law, satisfy the justice of God, or gain you a title to heaven; all is done. Nor have you to suffer any thing to pacify the wrath of God or to atone for your sins; all has been suffered. Nor have you to labor to procure what is necessary to maintain a godly life, or to give a right of admittance to glory, for through the knowledge of Christ is given to you all things that pertain to life and godliness. Rest therefore in Jesus. Rely only on Jesus. Trust alone in Jesus. In health, and all your duties; in sickness, and all your sufferings, rest in Jesus. All through life and its various changes; and in death, and all its solemn circumstances, rest in Jesus. Place Jesus against all your defects, all your sins; plead Jesus for all you want, all you desire; look

to Jesus amid all your changes, and expect him to appear to supply, support, deliver, and bring you honorably through; so will you enjoy ease, repose and settled rest. Be anxious for nothing; be anxious under no circumstances, but in everything by prayer and supplication, with thanksgiving, let your request be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Resting in Christ always and everywhere,

Thirdly, REJOICE IN CHRIST. Rejoice in what Christ is, the Son of God, the Savior of sinners, and the Ruler of all worlds. Rejoice in what Christ has done, and done for you, in his life of obedience, and death of suffering. Rejoice in what Christ is doing, as your Advocate, Intercessor, and Forerunner, who has gone before you, and for you, into glory. Rejoice in what Christ has provided for you, promised to you, and is now preparing for you, in his Father's house. Rejoice in the love of Christ, which passeth knowledge; in the blood of Christ, which cleanseth from all sin; in the obedience of Christ, which justifies from all things; in the power of Christ, which keeps all his people safe; in the fullness of Christ, which supplies all his people's needs; and in the constant sympathy of Christ, by which he enters into all his people's trials, troubles, and afflictions. Rejoice in the prospect of the coming of Christ, who will soon come to collect his people together, silence the groans of the suffering creation, and reign before his ancients gloriously. Rejoice in the offices Christ fills, in the names Christ bears, in the honors Christ wears, and in the happiness Christ enjoys. For if you receive Christ, if you rest on Christ, you have an interest in everything belonging to Christ, and all will combine to make you safe, holy, and happy. If, therefore, immense wealth, the prospect of eternal health, and the assurance of inconceivable glory, are sufficient to make you rich, easy, and happy, you ought to be so.

But *have you received Christ?* He has been presented to you often; have you indeed and of a truth received him? If not, the great thing in religion is not done yet. You are not safe, you are not holy, you ought not to be easy or happy. Your first business is to receive Christ. There is nothing to prevent your doing so at this moment, but unbelief. Only believe, and Christ is yours. Only believe, and all that Christ has is yours. Only believe, and all that Christ has done shall be placed to your account. If you have received Christ, *do you not rest in Christ?* Do you rely on his blood alone? Do you confide in his righteousness alone? Do you trust in his Word alone? If so, you are at rest. Jesus gives you rest. Sweet rest. Permanent rest. Rest akin to the rest of heaven. *Do you rejoice in Jesus?* You should, you should. No angel in heaven has more reason to be happy than you have. No angel in heaven has such cause to rejoice as you have. Rejoice, Christian, rejoice in Jesus. He is a precious, perfect, perpetual Savior. He will never deceive you, neglect you, or forsake you; but will do for you exceeding abundantly above all that you can ask or think. Rejoice, rejoice then, rejoice in Jesus!

Oh cease, my wandering soul,
On restless wing to roam;
All the wide world, to either pole,
Has not for thee a home.

Behold the ark of God,
Behold the open door;
Oh haste to gain that dear abode,
And rove, my soul, no more.

There safe thou shalt abide,
There sweet shall be thy rest;
Thy every longing satisfied—
With full salvation blest.

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No. 47.

THE HARTLEY COAL-PIT.

EARLY in the year 1862, at a place called Hartley, near Newcastle, England, more than two hundred precious lives were lost by an accident. The event spread a great grief over all the land; but, like other great calamities, it will glide away into the dim past, and, except by bereaved widows and orphans, will soon be forgotten. It is our duty to record the facts while they are fresh, and to print off their largest lessons for our readers.

The men were at work in a coal-pit. There was only one shaft for all purposes. By it the miners descended to their work, and returned at stated times to their homes; by it the coals were raised to the surface; by it the foul air was drawn up, and fresh air sent down; and by it the water was pumped out, so that the lower workings might be kept dry. A steam-engine erected at the mouth of the pit accomplished all the heavy labor. The beam that worked the piston of the pump was forty tons in weight, and one-half of it was poised right over the perpendicular shaft of the mine. While several men were in the act of ascending, this beam snapped through the middle in a moment, and a mass of iron, weighing twenty tons, dropped sheer down the well. Several of the men who were ascending in the cage were instantly killed, and all the wooden framework, which divided the shaft into two, and protected its sides, was stripped away, and left lying a mass of rubbish at the bottom. In a moment the two hundred men who were in the mine were shut up within a horrible prison. This door was shut, and there was not another. A hundred fathoms of earth lay between those living men and the light of day.

Without delay all the skill and energy of the neighborhood were called in to clear the pit, and release the prisoners. But as only a few could work at a time in the narrow shaft, the work went on slowly. It was thrown back from time to time by heavy falls of earth from the unprotected sides of the pit. Day after day passed;

THE HARTLEY COAL-PIT.

and still this necessary saving work was not nearly done. Cries and knockings, alternating with psalm-singing, were heard at intervals from below: the pleading of the prisoners with God and man for help. Latterly these sounds grew fainter; and finally they died away. The sufferers no longer asked for help; perhaps they now no longer needed it; but still the willing workers wrought on.

The men, it is known, will not die of starvation, for they have some corn in the pit, and horse-flesh is within their reach: neither will they be drowned by the rising water, for there is an opening by which they may escape from the lowest workings into a higher gallery. In point of fact, they escaped hunger, and escaped drowning; but they could not escape from the poisoned air. Heavier and heavier became the air, with gases generated in the mine. The breath of life became the breath of death; and when the searchers reached the spot at length, they found only a great heap of the dead. Ghastly corpses sat or lay, solitary, or in groups. Brother lay in brother's embrace, and children clustered round a father's knees; but all was still. Not one lived to tell how the rest had died.

But it is known how they died, notwithstanding. Brief records were found, written on scraps and pages of pocket-books—minutes of prayer-meetings, held by groups of believing men down in that deep, dark prison—prayer-meetings whose sounds died away as the souls of the suppliants escaped, one by one, to their Saviour. The ends of the sentences were wanting in the soiled, worn books taken from the pockets of the Christian miners after they were dead, but the sentences are finished in another, brighter book, where God our Saviour inscribes all those who in the depths spoke one to another of his salvation, and thought upon his name.

The cause of the calamity is dreadfully clear. The door of the prison was shut, and there was no second opening. There was no power available to make another opening in time to save the lost. In the dark shadow thrown by this event upon the land, we may trace a likeness of the death that came by sin, and the deliverance wrought by Jesus. This sad event may be used as a type to print in large letters a lesson both about the fall of man and the salvation of God.

By a fall, not on us, but within us, a greater company, even all mankind, have been shut into a darker, deeper prison. Inter-

course with heaven is closed. Sin is the atmosphere a sinner breathes; and it is the breath of the second death. No breath of life comes down, and no prisoner can work his way out. The way that once was open has been conclusively shut, and there is not another. By righteousness no man can ascend to God; and without righteousness none shall see his face. The bodies of the miners were nearly all found clustering close by the root of the old closed shaft. They knew of no other hope than an escape by getting it opened again. In the prison of our spiritual death, too, most of those who miss eternal life perish in the very act of struggling to force an entrance by self-righteousness, through a way that has been closed.

But the likeness between us and the imprisoned miners at Hartley ceases here. For them there was no new and second opening; to us there is. A new and living way has been opened from the dark prison where we lie, up to the throne of God. Christ has come and reached us. He is our way unto the Father. The door is open, and His voice is sounding even now in our ears, "Whosoever will, let him come." This is great consolation. This is the hope set before us. If we flee to it for refuge, all will be well. Though we lie helpless in this death, He is the resurrection and the life.

If a new opening had been made from the surface into the depths of the mine at its opposite end, and a voice sent down, inviting all the prisoners to come to it for life, what would have happened? They would have fled to the spot, every one. Like doves to their windows, they would have threaded their way through the darksome galleries of the pit, until the whole multitude had congregated at the bottom of the new opening into day. Not one would have been left lingering behind. At first, the deliverance would not have been complete. By a look upward to the light, they would have obtained instant hope of salvation. Further, a stream of the breath of life would have come down, so that, even while they remained in prison, they might live on the air of heaven. In due time themselves would have been raised from the pit, and admitted into blessed light and liberty.

Readers, brothers, do we go and do likewise? We are all in the pit. The door is closed. The curse of sin and the wrath of God, heavier, thicker than a hundred fathoms of earth, lie over our heads

and hold us down. We can neither bear it, nor throw it off. All is lost; we are lost. It is not a leisurely thought about it, that is suited to the case. Help is at hand. God with us, our Saviour, has made a way down into our depths. The way is open. He invites us. He delights to see us coming. He weeps for us when he sees us lingering, for that door, too, will one day be shut.

If a saviour had come to Hartley with power enough to penetrate the earth, and make a new opening down to the perishing prisoners, what a tumult of delight there would have been in the pit below, and what a tumult of delight on the surface, as friends welcomed friends up into life again! Ah! shall there be no glad song among us for the redemption that Jesus has wrought? shall there be no keen flight toward the opening? shall there be no joy among the saved at the sight of us ascending to join their jubilee? Ah, if another opening had been made for them, not a man would have perished.

Oh, what those men would have given for an open gate, so that they might have been saved from a coal-pit! Shall we sit listless in this pit of sin and wrath until the gate is shut, and then cry in vain, Lord, Lord, open to us?

Reader! be encouraged to come to Christ; be encouraged by this. Had the men of Newcastle been able to make a new shaft into the galleries of the Hartley pit, while the imprisoned miners yet lived, the poor prisoners would have believed that the men on the surface desired to save them. The opening of that new way into the earth's bowels would have been proof enough. They would not have doubted the intention of their deliverers. Even so, brother beloved, if you are still in sin unreconciled, what Christ has done to save you should convince you that Christ wants you to be saved. If he had not desired to get you, would he have come through all the wrath of God, and all the suffering of death, in order to open a way by which you might escape? Having come through all this to reach you, he desires to get you away with him, out of this bondage, and into the liberty of the children of God. Be of good cheer; his coming through all this to you, is proof enough that he longs to get you redeemed from sin and wrath, and make you sharers of his own joy in the many mansions of the Father's house.

Christ's Doctrine of Future Punishment—Life a Season of Probation.

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye can not come. Then said the Jews, Will he kill himself? because he saith, Whither I go ye can not come. And he said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.—JOHN viii: 21-24.

It has been almost universally accepted, as a doctrine of both natural and revealed religion, that the present life is a season of probation; that men are here on trial with reference to their ultimate condition in the future world; that our happiness or misery for the eternity after death, will depend upon the character we form, and the life we live, before death. The more elevated class of infidels, even, have conceded this truth; and Lord Herbert mentions it as one of the five fundamental points of natural religion, which he deemed to be sufficient for belief, and to be taught by human reason without the aid of Revelation. Atheists, Pantheists, and the lower class of Deists, have indeed denied the doctrine, usually because they denied, also, either the existence of God, or the immortality of the soul.

It has been reserved for the nineteenth century to produce a sect denominating itself Christian, and professing to receive the Bible as its rule of faith, which discards this important tenet. Thus Rev. Thomas Starr King of Boston, says, in a sermon recently published on

The Doctrine of Endless Punishment, "Nothing, it seems to me, has wrought or can work so much damage to Christianity, as the belief, that by the decree of God, this life is the final probation of all souls for an eternal destiny." Again, (p. 4,) "Ordinary orthodoxy tells men that unless they live according to a certain scheme of thought and service in this life, a doom of misery will be executed upon them in the life to come, from which God will not allow them any escape or return. This is the doctrine with which we take issue." Once more, he declares that "it is utterly impossible for a man to believe in an infinitely perfect Ruler of the universe, if he believes that a never-ending penalty of pain has been deliberately established by that Ruler for all those who pass out of this life unreconciled to his will."

It is not my purpose to discuss the subject on the broad and somewhat uncertain ground of mere human reason, nor even to consider what is the testimony of the Bible, as a volume, on this important point. My inquiry is simply, What did Jesus Christ teach as to the future life? Therefore I now ask, What did he teach respecting the connection of the present life with future destiny?

Was it the doctrine of Jesus that the present life is a season of probation for eternity?

The visible appearance of this life certainly favors such a doctrine. It is for some reason divided off from the remainder of our existence. When a few years have elapsed, three-score and ten or four-score at the longest, we pass away to some other state of existence. What means this previous life, so separate from that which comes after? Why is it placed by itself, with but the single gate of death as a means

of exit, through which when we pass, we leave behind all that was visible of our nature to our fellows, so that we seem to cease to be? Here is a fact which demands explanation from every believer in the immortality of the soul. An eternity of being is our portion, and yet we enter upon that eternity from a previous and quite separate stage of existence. *We* affirm that the mystery is solved by regarding the present life as a probation for eternity, and that here we have a distinct and all-important work to perform—a work which requires a time of its own, as separate from eternity as seed-time in the natural world is from harvest, and as the period of a child's education at school is from subsequent manhood.

And is not this the idea of the Savior, when he says, "I must work the works of Him that sent me, while it is day: *the night cometh when no man can work.* As long as I am in the world, I am the light of the world."—John ix: 4, 5. By these words our Lord evidently teaches that, as he had a work to perform, which, if done at all, must be done on earth and previous to his death; so also every man has his day of life, beyond which lies simple night, or a state of being which terminates *work*, and provides only *wages*. "The night cometh when no man can work." That the word "day" is thus used by the Savior in a probationary sense, may be corroborated by the passage in Luke xix: 41, 42: "And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, *at least in this thy day*, the things that belong unto thy peace! but now they are hid from thine eyes." Allowing that this reference is simply to the Jews as a nation, and to the calamities which were about to come upon them, because they had wearied out Divine

patience, you will observe, that he calls the time of their national probation, their "day," the close of which would be followed by destroying judgments. And this is the sense in which he tells us as individuals, that we are to work "while it is day," because "the night cometh in which no man can work;" where there is a plain allusion to the words of Solomon, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Death is at hand, which closes probation and introduces retribution. Is not this the natural interpretation of the language, and are the words easily reconcilable with a probation which does not cease at death, but runs on without limit, allowing every man to work, in the highest and most important sense, forever; in a day whose sun sets not in night; never losing his opportunity, nor seeing his chance of life diminish?

And what construction shall we place upon the passage, in which Jesus informs those who rejected him, that he was soon to depart; that they should die in their sins; and that they should not come to the place to which he was going? His departure surely referred to his withdrawing from this world. The place to which he was going was, beyond question, heaven. Yet he assures them that they can not be admitted to his company in that world, and, as a reason for it, or else as another way of stating the same truth, he says, "Ye shall die in your sins." Evidently Christ thought that it was a fearful thing to die in a state of sin, unforgiven and unsanctified; to pass into eternity impenitent, clinging to lifelong transgression. But if the present life has no connection with the life to come, or if probation, while

commencing here, runs on after death, how can we harmonize the fact with the words and solemn emphasis of the Savior? If a man may be saved and reach heaven at last, even though he close the present life in an unregenerate condition, without love to God or faith in the Redeemer, how could it be so dreadful for the unbelieving Jews to die in their sins? Nor can the force of this passage be evaded by dwelling on the last clause only, and referring to chapter xiii, verse 33, in which Jesus says to his disciples, "Little children, yet a little while I am with you. Ye shall seek me, and, as I said unto the Jews, 'Whither I go, ye can not come,' so now I say unto you." For observe the difference in the two passages. 1. The idea which I derive from the passage before us, does not depend merely upon the expression, "Whither I go, ye can not come," but also upon the solemn declaration, "Ye shall die in your sins," which intensifies and explains the meaning. 2. The Savior gives a special reason, of a spiritual nature, for applying these phrases to the Jews, which did not apply to the disciples. He says, "Ye are from beneath; I am from above: ye are of this world; I am not of this world: I said, *therefore*, unto you, that ye shall die in your sins," etc. 3. This passage, with its context, contains no limiting expressions to parry the force of the intensifying clauses, while the words in the thirteenth chapter are carefully explained to have only a partial or temporary application to the disciples; for in the third verse following, we read, "Simon Peter saith unto him, Lord, whither goest thou? Jesus answered him, Whither I go, *thou canst not follow me now, but thou shalt follow me hereafter.*" If these last words had been added in the case of the Jews the declaration of the Savior had been robbed of

its terrors; but without these, and with the solemn warning and prophecy, "Ye shall die in your sins," it is evident that he meant to imply that they would never reach his presence in the world of glory; that death would find them impenitent and forever undone.

4. The vile taunt of the Jews, in return, shows, that they understood him to speak of a future and eternal doom; for they sought to retort upon him with a bold malignity, by imputing an intention of suicide, (which they believed would be punished with the lowest hell,) misrepresenting, purposely, his meaning, and saying, in effect, "Well, if he is bent on committing suicide and plunging into hell, true enough, we none of us will ever follow!" Thus perfectly understanding that he meant, by the words in question, to exclude them from heaven, they blasphemously put themselves there and shut him out!

That we may classify the testimony of our Savior on this subject, we will consider his teaching as related to three connected points.

1. Passages which so describe the result of deeds done here, as to imply that the present life is probationary and does not exhaust itself in this world. Thus, in rebuking those who gave only selfish entertainments, feasting their relatives, friends, and wealthy acquaintances, who could do the same in return, and forgetting to aid the poor who could make no earthly recompense, he said, (Luke xiv: 12, etc.): "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed: for they can not recompense thee: for thou

shalt be recompensed at the resurrection of the just." These words clearly teach that the good deeds of life will be rewarded hereafter, on a specific occasion, denominated "the resurrection of the just;" which phrase again implies, that there is a resurrection peculiar to the just, the glory and reward of which the sinful may not share.

Consider, also, the implication of the declaration and question, (Mark viii: 35, 36 :) "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world and lose his own soul?" By this language we are instructed in terms of thrilling emphasis, that by a deed here we may peril our entire hereafter; and that an act by which we save our present life, at the expense of Christ's cause, will occasion the loss of our eternal life; so that the gain of all that this world can afford, may be an act of measureless folly, because resulting in the loss of the soul, or, as Luke reports it, in becoming a "castaway." Nor is the argument at all weakened, if, as objectors contend, the word "soul" be rendered "life," as in the previous verse, where the same Greek word is so rendered twice; for the reference is plainly to the life of the soul, in contrast with that of the body, and the life which we are to lead after death, in contrast with the life which we live in this world. Christ says plainly that life here may be death hereafter, and death here life hereafter—all because man is now on probation for eternity.

In like manner, the Beatitudes point to the effect which certain states of mind and of life here, will have upon our future condition. "Blessed are the poor in spirit: for theirs is the kingdom of heaven, [which

they shall shortly enjoy.] Blessed are they that mourn: for they shall be comforted, [in the world where the tears are wiped from every eye.] Blessed are the meek: for they shall inherit the earth, [as a type of their everlasting inheritance above.] Blessed are they who do hunger and thirst after righteousness: for they shall be filled, [when they participate in the perfect and endless holiness of heaven.] Blessed are the merciful: for they shall obtain mercy, [in that solemn hour when all men will need mercy at the bar of God.] Blessed are the pure in heart: for they shall see God, [with the open vision of the next life.] Blessed are the peace-makers: for they shall be called the children of God, [and acknowledged as such, when crowns and thrones are distributed.] Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven, [whose glories shall repay their sorrows.] Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for *great is your reward in heaven*: for so persecuted they the prophets which were before you." These eternal benedictions upon the righteous, necessarily imply parallel maledictions upon the unrighteous; and, indeed, Luke, in his account of the sermon, adds the latter likewise, saying, "But woe unto you that are vile! for ye have received your consolation,"—all the comfort you are ever to have. "Woe unto you that are full! for ye shall hunger," that is, hunger after an experience of bliss which you shall never enjoy. "Woe unto you that laugh now: for ye shall mourn and weep," that is, hereafter, when the tears are forever wiped from the eyes of the holy. The sum of all, then, is this, that the pure in this life, however lowly,

despised, or persecuted, are truly blessed and enviable, because of the glorious reward of their holiness in the life to come; while sinners, however rich and mirthful now, are in a wretched condition, because of their impending retributions in eternity.

And this very truth it was, which Jesus illustrated in the story of the rich man and Lazarus. The purple, the fine linen, the daily feasting of this life, being associated with sin in the rich man, were followed by corresponding torment in the spirit-world; while the rags, and sores, and poverty, of Lazarus, being found in company with a pure heart, gave place to the honor and bliss of heaven, in the very bosom of Abraham, the head of the Jewish race, and "the father of all the faithful."

So, also, the same striking thought, that the marked contrasts in the condition of men, as now seen, will be precisely reversed in the awful hereafter, because of present distinctions of character, is conveyed in the passage, (Mark x: 23-31,) which begins with the prospects of worldly rich men, and concludes with those of disciples who have been impoverished through their love of Jesus. The rich young ruler had just departed, grieved that when he could not serve God and mammon both, Jesus said to his disciples, "Children, how hard is it for them that trust in riches, to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." This was one picture—a rich sinner passing from all his wealth to be a poor outcast in eternity. Now for the other picture—the poor saint going to his eternal reward. Peter remarked, "Lo, we have left all and followed thee. And Jesus answered and said, Verily I say unto you,

There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred-fold *now in this time*, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; *and in the world to come, eternal life.*" The evident individual application of these words, precludes any attempt to interpret them of national judgments and rewards, or to bring in that universal solvent of hard orthodox passages, the destruction of Jerusalem. It is not astonishing, after these fervid and painful contrasts, that the Savior added, "But many that are first shall be last; and the last first." But we must pass to consider,

2. The passages in which Jesus urges men now to fulfill certain conditions of salvation, as the only means of insuring eternal life. The Savior did not address those who were commencing an original probation of mere law and justice, with the fact of sin yet before them, as did our first parents in Eden. He "came to seek and to save that which was lost," providing the ransom in his own sufferings and death, the winning and attractive power in his own life and character, and the personal and efficient agency in the Holy Spirit. He offered a free and full pardon to all who would *now* repent and believe, promising them "everlasting life." It is remarkable that he never drops a syllable to give encouragement to the idea that men will have any other probation than that which they *now* enjoy; that he never intimates that salvation, if rejected here, will embrace them in another world. He went about preaching as though the present life afforded the only hope for lost men, calling upon them to repent lest utter destruction come upon them.

When a startling event occurred in daily life, such as the crushing of eighteen men by a falling tower, and the massacre of a company of sacrificers, at the very altar, by the Roman governor, he seized upon the facts to impress his hearers with the certainty that a more awful doom would overtake all the impenitent. "Except ye repent, ye shall all likewise perish." When Nicodemus came for instruction by night, he told the Jewish Rabbi, "Except a man be born again, he can not see the kingdom of God." Present regeneration must be the precursor of future blessedness. In dwelling upon his own mission as a Savior, he insisted ever upon the necessity of faith in those to whom he was here offered: "For as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that *whosoever believeth* in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that *whosoever believeth* in him should not perish, but have everlasting life. * * He that *believeth* on him is not condemned; but he that *believeth not* is condemned already, because he hath *not believed* in the name of the only-begotten Son of God. * * He that *believeth* on the Son hath everlasting life; and he that *believeth not* the Son, shall not see life; but the wrath of God abideth on him." "And this is the will of him that sent me, that every one who seeth the Son and *believeth* on him may have everlasting life; and I will raise him up at the last day."—John iii: 14-18, 36; vi: 40. Thus did Jesus continually preach the necessity of using the present life as a gracious probation during which to repent and believe, that his hearers might participate in the glory of the resurrection which awaits the righteous. This view of life occasioned his exceeding earnestness

in exhorting men to improve it, saying, (Luke xiii : 24 :) "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Why will they not be able? Because the appointed time has gone by, and the gate is closed, to turn on its golden hinges no more; as appears from the words which immediately follow: "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." Surely here is the solemn doctrine of probation—of a period during which men may successfully strive to enter heaven through the strait gate of faith and repentance, followed by a time, when God rises up and shuts to the door, and there is no opening, though despairing sinners beat against it never so vehemently, and claim to be friends. After reading the discourses of Jesus which are saturated with such truth, and in which the necessity of present conversion is urged with so much power and pathos, while not a hint is dropped, that eternity offers any hope for those who "die in their sins," we are not surprised then to find that the Rev. Thomas Starr King, the great Boston champion and orator of the restoration form of Universalism, is compelled to say, in the two sermons already quoted, "I do not find the doctrine of the ultimate sal-

vation of all souls clearly stated in any text, or in any discourse, that has been reported from the lips of Christ. I do not think we can fairly maintain that the final restoration of all men is a prominent and explicit doctrine of the four Gospels." No, indeed, but the contrary view is continually prominent and most fearfully explicit. And this will be still clearer, when we consider :

3. The passages in which Jesus teaches that the final award of the judgment will turn upon the deeds of the present life. No other preacher has given us so many glimpses of the scenes of the future world as the Savior. His discourses abound in references to a coming judgment in the eternal world, where the destiny of men is to be decided. It is impossible to cite them all, but in those from which extracts shall be made, the point to be noticed is, that the object of the judgment is declared to be, to review and recompense character formed and deeds done in this world, thus establishing the fact that the present life is probationary. With regard to this we find such testimony as follows :

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. xii: 36, 37. The phraseology shows throughout, first, that it is a future judgment of individuals in eternity, and not of nations in this world, that is referred to; and secondly, that the scrutiny will include our very words spoken on earth, because habitual speech reveals the heart. Again, "The Son of man shall come in the glory of his Father, with his angels; and *then* he shall reward every man *according to his works*."—Matt. xvi: 27. Nothing could be more explicit in showing the basis

of the judgment to be the previous conduct of man in this life. Again, "Whosoever, therefore, shall be ashamed of me and of my words, *in this sinful and adulterous generation*, of him also shall the Son of man be ashamed, *when he cometh* in the glory of his Father with the holy angels."—Mark viii: 38. Also, "Whosoever shall confess me *before men*, him shall the Son of man also confess *before the angels of God*. But he that denieth me *before men*, shall be denied *before the angels of God*." Thus we are taught that our treatment of Christ and of his cause here, on earth, before our fellow-men, will decide the treatment which we shall receive in turn from him before the angels amid the solemn pomp of the judgment. In this connection you will recall the words of the Savior, concerning those who should refuse to receive his disciples when they came preaching the Gospel; that it should be "more tolerable in the day of judgment for Sodom and Gomorrah than for that city," (Matt. x: 15;) also, how the inhabitants of Chorazin and Bethsaida were threatened with a heavier doom in that day than would come upon the people of Tyre and Sidon, because the former sinned against greater light by rejecting Christ. (Luke x: 13, 14.) You will likewise remember how many parables Jesus spoke to enforce the same idea of future account, at the judgment, of the deeds of life; such as the parable of the wise and foolish virgins, the servants watching for their lord, the pounds, the talents, the fish caught in the net, and the tares in the field, with the narrative of the rich man and Lazarus—all implying that the absent Savior and King will return and reward his friends and punish his enemies, according to their conduct in this world. Turn, now, to the Savior's de-

scription of the judgment in the twenty-fifth of Matthew, and the same two points will stand forth on the very face of the narrative. It is the award of doom for eternity; for to the one class it is said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and to the other class, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" while it is added at the close, "And these shall go away into everlasting punishment; but the righteous into life eternal"—the very same word in the original being used to denote the duration of the award to both. And for what, or in view of what, is the sentence pronounced? Read the entire account and you will see that it is in view of deeds done here, by which we proved our love or hatred to Christ and his people. "Inasmuch as ye have done" thus and so, when you were living and my people were with you as my representatives, therefore receive the gracious reward; and, on the other hand, "Inasmuch as ye did it not," in similar circumstances, take your just punishment.

Thus, by a three-fold line of argument, I have deduced from our Savior's words, his doctrine of the relation of the present life to eternity. First, I gave his view of present conduct, and showed, that he held that it does not exhaust itself here, but influences our future character and destiny. Secondly, I presented Christ's statements as to the conditions upon which his salvation would be of avail, and the time when those conditions must be fulfilled, by which we were conducted to the same result. Thirdly, I drew attention to his accounts of the judgment-day, by which it appeared that the decisions then made would be final, and would be in accordance with the character formed

in this world. May I not, then, claim that Jesus taught that the present life is a probation for eternity?

Reader, do you believe this? Are you intellectually convinced that, if the Lord Jesus Christ spake the truth, this present life is the seed-time of an eternal harvest? What, then, are you doing? What seed are you sowing? Is your eye fixed upon the harvest, and do you have daily, ay, hourly reference to it? As you rise in the morning, do you think that another day of probation has begun; and do you inwardly resolve to make it answer the true end of life as a preparation for eternity? How pass the weeks, the months, and the years with you? As seasons of mere earthly enjoyment, or as gracious periods of labor whose fruit shall be hereafter? Oh, bear it in thought, ye men to whom God has given mind, that if this life be the probation for eternity, that fact becomes its most noble and most solemn characteristic, constituting its meaning, redeeming it from insignificance, and elevating it to true sublimity. Do not, then, degrade it to a mere earthly and sensual use, to be a servant of the body rather than of the soul, and to eventuate in an utter failure to secure the grand end for which you were created. "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

HAVE YOU A FRIEND?

HAVE you a friend? Do you wish to have one? Would you have one that loves at all times? Is there such a one to be found? A very wise man says, "There is a friend that sticketh closer than a brother." That friend you may find in Jesus Christ. There is no other name under heaven given among men which so fully, so truly, exemplifies this description. All merely human friends are, in some circumstances, broken reeds; they are either unable to help, or they refuse it when we most need it. "Men of low degree are vanity, and men of high degree are a lie." There is no sure dependence to be placed on any. Not so our Divine friend; he is "the same yesterday, to-day, and forever." He is "the chiefest among ten thousand." Can you say, "This is my beloved, and this is my friend?"

He is a tender-hearted friend, for he sympathizes with his disciples in all their trials of whatever kind. He forgives their sins under whatever aggravations; and not once, twice, thrice, or seven times, but until seventy times seven. In the hour of affliction there can not be a more tender friend. "The Lord will strengthen them on the bed of languishing; he will make all their bed in their sickness." "In all their afflictions he is afflicted."

He is a most sincere friend. Sincere friends unbosom themselves to each other, and communicate those secrets which they would not impart on any account to strangers. Christ does so. He says, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." Sincere friends, though absent, are mindful of each other; they often communicate, and look forward to the time of meeting again. Christ, though absent, is always thinking of his people—always interceding for them—always anticipating the time when they will be brought into his blissful presence.

2. HAVE YOU A FRIEND?

...He is a most powerful friend. The ability of our friends to serve us, often falls short of their inclination. However anxious to promote our welfare, they are sometimes unable. But the ability of Christ is infinite as his love. "All power is given unto him in heaven and in earth." With what confidence and peace may the true servants of Christ repose on the ability of such a friend! When you are ready to yield to strong temptations; when you grow weak in well-doing; when you are broken-hearted with sore and great troubles, and you draw nigh to death; even then Christ can refresh your soul, and fill you with joy and peace in believing. That promise made to the apostle Paul is equally applicable to every sincere Christian: "My grace is sufficient for thee; for my strength is made perfect in weakness." In the confidence of such a promise you might say, Whom or what should I then fear? "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident."

Jesus Christ is mighty to save. Hear his own declaration. "I give unto my sheep eternal life; and they shall never perish, neither shall any man pluck them out of my hand." "Greater love hath no man than this, that a man lay down his life for his friends." But Christ's love exceeds this; he loved us when we were enemies; he died for us to prove his love, and render it fruitful of benefits to our souls. For us, the fallen children of an apostate parent; for us, haters of God's law; O, wondrous grace! for us, despisers of his glorious gospel; for such, even for such as you, reader, perhaps a sinful rebel all your life long, God gave his Son, and Christ gave himself. The Son of man came to seek and to save that which was lost; he came to reconcile us to God; to give us peace and joy in life, hope and triumph in death, and, after death, glory, honor, and immortality. He came not merely to restore, but to exalt us to a higher state and better honors than our fathers ever enjoyed. How, then, should every heart, and yours in particular, glow with admiration, gratitude, and faith! Shall we not love him who first loved us? The "unspeakable gift" of God has been bestowed upon a lost world. The richest treasure that heaven itself could impart has been freely given; the most precious blood has been shed upon Calvary's cross. The groans of Jesus, the tears he shed, the

horrors that came upon him, the agony that he endured, the strong cries he uttered, the painful victory he obtained, all testify to the sincerity, the strength, the tenderness of his love to our souls. Was not this love beyond a brother's—beyond that of the best friend you ever knew or ever had?

He is a perpetual friend; he will never leave thee, nor forsake thee. Sometimes those who have been our friends for many years fail us. We offend them, or they are alienated, and they become, if not enemies, yet indifferent to our welfare. But where Christ once fixes his love he never changes. He is present with his people as their unfailing, inalienable friend. His presence is to them a source of most pure and substantial joy. Far beyond all the joys of earth, and all the delights of human friendship, is that of feeling that we are friends of Jesus Christ, and that he is ours. This is not more than he promises, for he says, "I will never leave thee, nor forsake thee." The import of which manifestly is, My efficient friendship shall never fail thee. Christ attends to the wants of his servants, and especially when they most need his assistance. In six troubles he will be present with his people, and in seven he will not forsake them. No real, permanent evil shall befall them; he will be nearest to them when passing through the dark valley and shadow of death. We must all die, the rich and the poor, the old and the young. No man knoweth either the hour or the circumstances of his departure. Yet all would wish to die happily, joyfully, hopefully. Death is described in Scripture as the *last* enemy; but it is so only to the friends of Christ. Then to have this friend present with us is essential to our victory over that last enemy. How should you, reader, like to grapple with him alone in all his terrors? The time can not be very far off; in the space of a few days, or, at the utmost, a few years, your earthly tabernacle must be taken down; death will pull it down shortly, or at once, and cause it to molder into dust. But though death should be the king of terrors to you, not so will he be to those whom Christ calls his friends. This is a season in which he will not leave them. Though it is one in which friends and relations must resign them—when fellow-pilgrims to the same heavenly home must say farewell, yet the Lord Jesus, the faithful friend, will not leave them. They will only pass from time into eternity. They will wake in glory

with his likeness. If you are one of Christ's true and attached friends, your body may be laid in the grave, but will he leave it there? No; "he will come again and receive you unto himself; that where he is, there you may be also." He will receive you with a hearty welcome to his own glory, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Reader, is Christ such a friend? Then cling to him; or if you never yet have sought his friendship, now seek it with your whole heart. Take up the language of David, and say, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." When Satan and the world, or sinful inclinations, tempt you to renounce the friendship of Christ, or even to peril it, say, It is too precious to be endangered for the pleasures of sin, which are only for a season. Turn your heart to him, and say, "Lord, to whom shall I go? Thou hast the words of eternal life." Thou art the unfailing source of my comfort, life, and joy; therefore, in cleaving to thee I shall be both happy and secure; but in departing from thee, in renouncing thy friendship, I shall be miserable—"a wretch undone."

Are you, then, a friend of Christ? for by this you shall know whether he is your friend. Can you say anything of a man more wretched and comfortless than this: He has not a friend in the world? What a deplorable situation must that be! not a friend to help him in his difficulties; not a friend to supply his wants; not a friend to visit or comfort him in his afflictions. You pity such a man. Look upon a more fearful reality. It is thyself, if thou art Christless. What are other possessions if he is not your best friend? Yea, far heavier misery hangs upon thy soul if Christ is not thy friend in thy dying hour. Seek him, then, with thy whole heart, while he may be found. He will become thy brother, thy friend, thy Savior, and his heaven thy eternal home.

"Jesus, the sinner's Friend, to thee,
Lost and undone, for aid I flee;
Weary of earth, myself, and sin,
Open thine arms and take me in.
I give up every plea beside,
Lord, I am lost—but thou hast died."

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TO THE SEEKER AFTER CHRIST.

BY REV. THEODORE L. OUYLER.

My fellow-traveler to eternity, are you now seeking after Christ? To make this search successful, two or three things must not be forgotten.

1. Remember, then, my anxious friend, in the first place, that simply to *feel* anxious is not enough. You may have great depth and intensity of feeling; it may sometimes amount to agony. If that feeling is the legitimate contrition of a conscience awakened to the enormity of sin, then thank God for it. But do not be content with mere feeling. Tears never yet saved a soul. Hell is full of weepers weeping over lost opportunities, perhaps over the rejection of an offered Savior. Your Bible does not say, Weep and be saved. It says, Believe and be saved. *Faith is better than feeling.* Even faith in the abstract is not enough; without "works," without *action*, faith is dead. "The devils believe and tremble." There is not an atheist, no! nor an indifferent trifler, in the world of woe. The devils believe, but they do not obey God or love God. You must *obey* as well as believe. Begin, then, to practice on your first promptings of duty. Try to walk; if not able to walk, then creep; but do not lie still, vainly longing to be a Christian, without trying to be a Christian. Do not wait for more emotion. Act out your present feelings. Begin to discharge duty *from principle* and with a purpose to please Christ. We will not dictate what it shall be; but let us ask a suggestive question or two. Have you ever prayed with your family? Or if you have no family, have you ever prayed with your room-mate? Try it. No matter if there is some staring, or even some smiling, People sometimes smile to keep from crying. You need to

pray, where your prayer will do yourself good at the same time that it does others good. Have you an intimate friend or kinsman that is yet living without God? Then take him by the hand and invite him to Christ. Helping others, you will help yourself. And it is well to begin practicing the generousities of the Gospel at once. Christ will rejoice in the honor you bring to him by trying to lead a sinner unto him.

Do you owe an old debt, that was outlawed long ago? Then go and astonish your *quondam* creditor by paying it up in full. Let him see that you are beginning to practice that Divine code which says: "Owe no man anything—but love." In some way, and in every possible way, crystallize your religious feelings into religious acts. You never will be saved by works; but let us tell you most solemnly that you never will be saved *without works*. You must "keep the commandments," or the love of Christ can not be within you.

2. Do not ask God to save you precisely as he has saved some others of whom you have read or heard. Do not judge your feelings by theirs. Judge yourself by the Bible, and do not say: "Why am I not wrought upon just as my friend A—— was?" "Why do I not get those views of Christ which Mr. B—— has?" God is a sovereign, and will save you in his own way—not in yours. He no more requires you to pass through the same experience with A—— and B—— than he requires you to look like them or to dress like them. His command is: *Repent, and believe on Christ*. Are you honestly and prayerfully struggling to do that? Then you are beginning to have a spiritual experience of your own; and one of its beauties will be that it resembles exactly no other human experience under the sun. O, how rich God is! He does not need to copy himself. He loveth to please his own sovereign skill. Some hearts he opens with the gentlest touch of his love; others he pryeth open with the heavy bar of arousing judgments. Some sinners are sweetly and quietly won to Christ; others are driven to him through the hail-storm of threatenings and the thunderings of an upbraiding conscience. Spurgeon pithily remarks: "When the lofty palm of Zeilan puts forth its flower, the sheath bursts with a report which echoes through the forest; but

thousands of other plants of equal beauty open in the morning, and the very dew-drops hear no sound; so, many souls blossom into grace, and the world hears neither whirlwind nor moral hurricane."

3. Let me entreat you not to be discouraged if your searchings after the Savior do not bring an immediate assurance of pardon and peace. Christ parried the Syrophenician woman's entreaties in order to test the sincerity of her faith. If a heart's happy hope were gained too easily, it might be valued too lightly. Give not up, my friend! if every hour were required to be spent in the search for Jesus until your dying day. But no such protracted experience need be yours. I fear that you do not grasp the full meaning of God's permission to come "with *boldness*" to the throne of grace. Ask what you want and *all* you want. You are not a stranger at the door of the Great King. The King's Son is ready himself to take in your petition, and intercede with his Almighty Father for you, and to press your suit. Despair never saved a sinner yet. We are "saved by hope." You lose everything by discouragement and retreat. You gain everything by pressing on. Suppose that Columbus, when within a few leagues of the West Indies, had yielded to despair, and sailed homeward. It was the *last league sailed over* that gave immortality to him, and a new continent to civilization. So it will be the last decisive step of surrendering your whole soul to Christ that unlocks to you the eternal glories of the heavenly inheritance.

I will not insult you by hinting even that you are not to be deterred by fear of ridicule. Only a fool is thus pushed back by a straw. He who is more afraid of the empty laugh of a trifler than he is of the indignant frown of a holy God, surely deserves to be cast off forever. There is but one way to manage the nettle of ridicule; touch it timidly and it shall prick thee, but grasp it with a firm hand and it crushes into a handful of down. Those who laugh at you to-day will love you to-morrow, when they see you are too earnest to be trifled with.

4. Our last brief counsel is to *cherish the Holy Spirit*. He may be visiting you for the last time. His agency is indispensable. If he leaves you, you are lost. You need

him to conquer your stubborn will, to change your affections from hatred to love of God, and to purify the heart. He may be easily grieved. Quench not the Spirit. Incidents to illustrate this danger are never out of place, and the following touching narrative has just met my eye. It fell from the lips of a faithful minister now in heaven. Said he :

“During a revival of religion in Yale College, several years ago, two young men were awakened at the same time. One of them had been remarkably correct in his general deportment, and was amiable in his disposition ; the other was a wild, frolicsome, sportive youth. As they walked one evening, they agreed to call upon the professor of theology and make known to him their anxiety, and seek advice. They came to the gate, when the amiable young man leaned over the fence and said : ‘I believe I won’t go in ; I do n’t know that it will do me any good.’ His companion replied : ‘You can do as you please ; but, for myself, I feel that I need all the counsel that men of experience can give ; I am resolved to go in.’ Here they parted. The former passed on. He smothered the flame in his own breast, and shrunk from the cross and from Christian counsel. He was soon found to be declining, not only in religious feeling, but in correctness of moral deportment ; and, before the time to graduate arrived, he had wandered so far as to be expelled from college for immorality ; he sunk rapidly in vice, went to the West Indies, and there died, not long after, a miserable sot. The other went in, opened his heart, and received direction in the way of life. He soon found peace in believing, entered the ministry, and *now stands before you, a redeemed sinner, saved by grace.*”

Lay down this tract, inquiring friend, and betake yourself to prayer. Delay not an hour. On the delay of an hour—so insulting to the waiting Savior—hangs guilt enough to sink a soul. Life and death are set before you. Nothing is more certain than the uncertainty of human life. To-morrow you may be wrapped in your shroud, and your spirit be summoned to the presence of its God. What thou doest, do quickly.

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No. 56.

LOST OR SAVED!

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—1 TIM. i: 15.

DEAR FRIEND: Has God's Holy Spirit shown you that you are a *sinner*?

What! you may ask; can I not discover that I am a sinner but by the light of the Holy Ghost? I tell you frankly and at once that you *can not*.

I am free to acknowledge that, without the Holy Ghost, you can easily learn that you are a sinner from the word of God, or confess yourself a sinner in prayer; but to see yourself a sinner in the light of Divine teaching, to feel it with a divinely-enlightened conscience, and to realize the terrible *fact*, as in the very presence of the God of infinite holiness, and in reference to the solemn realities of a coming eternity, is a matter of awful *experience*—not of mere *learning* or customary *confession*!

O, how dreadful it would be were you convinced by the Holy Spirit that you are "condemned already," ruined, lost, and in danger of hell every breath you draw! I wish you were *so* convinced; I pray God you may be, even this very moment; for, were you to die an unpardoned sinner, (and you *may* die any moment,) you would lift up your eyes in hell, being in torment, and find yourself a sinner for evermore where no Savior ever comes!

Perhaps you say, as another once did: "I admit I am a sinner; I know that I have sinned; but I can not understand what you mean by saying that I am a *lost* sinner—a *ruined* sinner. I am not *lost*; I am not *ruined*, as you say."

"Well, I know you are not *finally* lost, or you would not be here. Bless God for that mercy. But if you are *not lost*, you can have nothing to do with the Savior, for he has come 'to seek and to save that which was lost.'"

It may be, however, that you have heard so much in the

preaching of the sanctuary about *sinners* and *lost sinners*, that you will readily admit that the Bible teaches that, as sinners, we are all utterly ruined and lost. But do you feel that the Bible speaks true to *you*, when it comes to you personally, and says: You are a *sinner*; you are *ruined* and *lost*, for you are "condemned already," and the wrath of God abideth upon *you*! "*Thou art the man!*" is quite a different thing from the easy-going acknowledgment, "We are all sinners."

When D'Aubigné was a student, he heard Robert Haldane reading a chapter from the Epistle to the Romans, concerning all men being *sinners by nature*. He was astonished at it, but, being clearly convinced by the passages read to him, he said to Mr. Haldane: "Now I do indeed see this doctrine in the Bible." "Yes," replied he, "*but do you see it in your heart?*" It was a simple question, but it proved the sword of the Spirit, and awakened his slumbering conscience to recognize the terrible fact, *that sin was in his heart*; and, by the grace of God, it led to his conversion to Christ, for he immediately felt his need of Jesus when he found himself a *lost sinner*.

My friend, has this experience been *yours*? Have you seen sin in *your heart*? Have you seen and felt it to be a poison which has passed through every part of your moral nature?

Thousands of persons have had such a soul-harrowing sight and sense of sin in their hearts and lives, that it has so burdened their spirits that they have been well-nigh driven to despair, and some of them have been almost deprived of life; and, perhaps, you have never lost an hour's quiet sleep, nor relish for a single meal, by a sight of your soul's sinful and lost condition! And yet, if you only saw it by the grace of the Holy Ghost, your condition is quite as bad and hopeless as theirs?

How dreadful your case!—a sinner not far from perdition and yet gay, happy, careless, and reckless of eternity! Notwithstanding all your outward correctness of deportment and periodical religiousness, your case is desperate! But, if you *will* go to hell, don't mock God by the way, pretending to serve him when you know that all your praying, hearing, praising, and partaking of the Lord's Supper, is but a downright insult to the All-seeing One!

Many are deceiving themselves by *joining themselves* to the Church of Christ before being *joined by the Holy Spirit* to Christ himself! The Holy Ghost, when he comes in saving power, will "make havoc of the Church," in so far as it is composed of such members. He has done so in the case of thousands, and he is doing so still even among ourselves.

It is greatly to be feared that many of those who frequent our communion tables are "*not saved*," and will be in hell forever, unless they repent of their Church-membership and all their other sins, and be brought to Jesus for pardon and peace. Religion, you see, saves none! "*The precious blood of Christ*" alone can save us from sin and wrath. Are you, my dear friend, "*saved or lost?*" If you are *saved*, you remember a time when you were *lost*; and you can tell something of *your* conviction and conversion. Those who are *saved* can tell how they were brought to a sense of sin and a knowledge of salvation.

"If you do not find out your sin, and bring it to Calvary to get it pardoned and washed away through the blood of Jesus, be sure your sin will find you out, and bring you to the judgment seat, to be condemned of Jesus, and sent away into everlasting punishment."

A little girl, who had told her mother a lie before she left home, was greatly troubled when she heard a minister say these awful things in his sermon: "*O, that lie!*" she said within herself; "*I must bring it to Calvary, or it will send me to hell!*" She was led, step by step, to see herself a great sinner, although a little girl; and she walked miles to see the minister, to ask him how she was to be saved. By and by, she was enabled to lay her sins on Jesus, and, when she was asked afterward if she had laid her sins on Jesus, she replied: "*O yes, and I'll never lay any more.*"

My dear friend, have you laid *your* sins on Jesus? and has it made you so averse to sin and so full of desires after holiness, that you now feel anxious to "*sin no more?*"

But there is not only pardon in Jesus, there is every spiritual blessing a ruined sinner needs. "It pleased the Father that in him should all fullness dwell."

A minister, who had been accustomed to consider the Gospel extremely simple and intelligible, and having little in it, was struck one day with the expression, "*The unsearchable*

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riches of Christ." "The unsearchable riches of Christ," he said within himself; "I never found, I never knew that there were unsearchable riches in him!" He became deeply convinced of sin; and, while pacing his room some time afterward, he was led to contemplate those two passages of Scripture, "*Without shedding of blood is no remission,*" and "*The blood of Jesus Christ his Son cleanseth us from all sin.*" He believed in Jesus, washed in his blood, and was filled with a "*joy unspeakable.*"

"I went up stairs and down stairs," said he, "backward and forward in my room, clapping my hands for joy, and crying out, '*I have found him—I have found him—I have found him whom my soul loveth,*' and, for a little time, as the apostle said, whether in the body or out of the body I can hardly tell."

My dear friend, have you seen anything of "the unsearchable riches of Christ?" Have you had a spiritual conviction of sin, and an evangelical conversion to God? Are you living for self and the world, or for God and eternity? Ask yourself seriously, before you do anything else, this all-important question: AM I LOST OR SAVED?

SAY, sinner! hath a voice within
Oft whispered to thy secret soul,
Urged thee to leave the ways of sin,
And yield thy heart to God's control?

Sinner! it was a heavenly voice,—
It was the Spirit's gracious call;
It bade thee make the better choice,
And haste to seek in Christ thine all.

God's Spirit will not always strive
With hardened, self-destroying man;
Ye, who persist his love to grieve,
May never hear his voice again.

Sinner! perhaps this very day
Thy last accepted time may be:
O! shouldst thou grieve him now away,
Then hope may never beam on thee.

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No. 32

"NO DISCHARGE IN THIS WAR."

BY REV. W. R. WILLIAMS, D. D.

THERE is a great fortress and line of siege confronting every homestead, and commanding every group of our people—a line whose pointed musketry we are, perforce, sooner or later, all of us to face—and into the very mouth of whose death-dealing batteries, we are steadily marching. Sabbath by Sabbath—day by day—hour by hour—moment by moment, with each heaving of the lungs, and with each winking of the eyelash—the young, the old, the rich, the poor, the thoughtless and the gloomy, the ignorant and the scholarly, are walking up, in one inevitable procession, with the intermingled tramp of Manhood's heavy foot, and the patter of Childhood's footfall, into the flaming range of these terrible bastions. "THERE IS NO DISCHARGE IN THIS WAR." You fall here; I fall there. The rattling hail of death is among us at this moment. Sure as the daylight now shines, so sure is it we must all bide this summoning, and must brook this conflict. "IT IS APPOINTED UNTO MEN ONCE TO DIE"—appointed by an All-knowing One, whom we can not deceive—an Omnipresent One, whom there is no shunning—an Almighty One, whom there is no resisting. No skill, no craft, no force, no tears, no outcries, no affection, can baffle the stroke. No heaps of golden ore, no ranges of widest empire, can purchase exemption from

the confiscations of death. To-day, the capitalist stalks the Exchange, wielding his own large fortune, and it may be that of many another household than his own; to-day, the king rules his myriads of subjects, and all the cabinets and courts watch with solicitude the turns of his policy. The war of Death comes on; and by to-morrow the grim invader and destroyer has handed over the fortune of the millionaire to greedy heirs, and the keys of the bank to other office holders; and has tossed the diadem and sceptre of a dead Cæsar, perchance, into an infant's feeble and quivering hands. None pillages like Death, with such sweeping forfeitures; his victims "carry nothing away." None hunts like Death, never losing his scent or missing his game. None aims like Death, with a shaft that always strikes. Is there no flying—no bribing—no pleading—no reasoning—no treating with the enemy? No. "There is no discharge in this war."

If Death takes you away as you are, and without Christ, your soul is lost beyond a doubt. Will God let the destroyer hurry you away thus unprepared? Why not, if God's book explicitly warns you that "the wicked is driven away in his wickedness?" Why not, if He plainly says, "Neither shall wickedness deliver those that are given to it?" Why not borne away unprepared, if the fault, as to want of preparation, is all your own? You have been familiar with the gospel; you have lived in a land of Bibles and Sabbaths, and have had your personal warnings from Providence, and your own secret strivings of the Holy Ghost. When this great, dread war, to which you were born, and of which every cemetery, every tolling bell, every funeral notice, every passing hearse, every ache in your own person, and every ailment, warned you—this war, so long foreknown and

so terribly fatal—calls you, the reluctant and the truant, to take yourself the front place—what show of reason is there in your pleading want of preparation as a discharge? For what was life given, but to know God? And knowing God, as in Christ he most graciously revealed himself to be known by you, you would have been prepared. Why have you forborne to know your Saviour? why refused to acknowledge his gracious claims, and been ashamed to wear his blessed livery? He shrunk not from ignominy, or any pain or any loss, that he might reach and rescue you. Why have you withholden the heart that he asked? and why clung to the sins and the idols that he denounced? and why rejected the love, and peace, and the heaven that he proffered freely—proffered sincerely—proffered often—and is proffering you even now—but as yet has proffered you all in vain?

It is indeed a terrible lot, from a land of light and revivals, to go down, unprepared and unforgiven, to an eternal sorrow. The death of one dying without Christ is a fearful sight to behold; and the departure of such a spirit on quitting the body, is a journey that Fancy may well shudder to follow, and faint as she attempts to depict it. But how many have so died! And if Death comes for us thus found unready, we may tremble and recoil; but the terrible sacrifice, and the hopeless doom that are before us as we go, are to the grim, pale King of Terrors, no discharge.

"Not ready!" he may exclaim: "and after all this time—after twenty years, thirty years, fifty years, or even seventy years, not ready? When would you be? Come with me, then, as you are! If you have loitered, I, the messenger of a holy law and a just God, am no loiterer: here is my warrant, and it demands you, body and soul!"

The smoke of the torment of the willfully impenitent will go up day and night, by the purpose of a just and justly incensed Jehovah. But in this the day of opportunity and of repentance, there is proclaimed to us who yet survive, One mightier than either death or hell. It is the Prince of Life and the Lord of Glory. He came to destroy him that had the power of death, that is, the devil. But Jesus, the Captain of our salvation, in bringing rescue, must himself "taste of death"—must not only meet the common lot, but must bear upon himself the common and concentrated guilt of our race. Doing it, he tore from death its sting; and to them that believe, he is become the author of life everlasting.

To them that receive Christ, the war, though fierce, has lost its main terror, and is stripped of its perils. To him, mortality loses its ghastliness, and puts on already hopefulness and promise. The grave is like the wet and cold March day, of dark hue, and moist, chilly air; but behind all this gloom, and behind all this damp, lie the treasures of bursting spring, and the glories of refulgent summer. The light afflictions, that are but for a moment, work out for us a far more exceeding and eternal weight of glory. He is, in one sense, the Destroyer; but he is also the Restorer. He brings back, through Christ's victorious grace, the lost innocence and peace of Eden. Is he the Divider, sundering the nearest ties—the household bands? But he is also the Re-uniter, gathering the Christian to his dead who sleep in Jesus, and to "the general assembly of the first born." To those who believe in Christ, Death is the end of sin, the gate of paradise, and the beginning of a new, a better, and an unending life.

THE BLOOD-STAINED LEAF.

IN the station of Benares in the upper provinces of India, I was one morning visiting the hospital as usual. As I entered the General Hospital, I was told that a young man, belonging to one of the regiments, was anxious to speak to me. In the inner ward I found, lying on his *charpoy* in a corner, a new face, and walking up to him, said, "I am told you wish to see me; I do not recollect the pleasure of having seen you before." "No," he said, "I have never seen you; yet you seem no stranger, for I have often heard speak of you." I asked him if he was ill or wounded. "I am ill," he replied.

He went on to say that he had just come down from Cawnpore. "Perhaps you would like me to tell you my history. It may be you remember, a long time since, some of our men going into the hospital opposite, as you sat reading to one of the Highlanders. There were some half-dozen or more of them; they went to see a sick comrade. You went up presently to them, and told them how grateful you and all your country-people were to your noble soldiers for so readily coming to protect you all, and how deeply you sympathized with them in the noble cause in which they were now going to take a share. Then you talked to them of the danger which would attend them. You reminded them that life is a battle-field to all, and asked them if they were soldiers of Christ, and if they had thought of the probability of their falling in battle. I have heard all about that long talk you had with the men. Then you gave your Bible to one, and asked him to read a passage. He chose the 23d Psalm, and you prayed. They asked you for a book or tract to remind them of what had been said, and you gave all you had in your bag. But for one man there was none. They were to start that afternoon, so that you had not time to get one. But you went to the apothecary, and got pen and paper from him. When you came back you gave this paper to him, telling him you should look for him in heaven."

As he said this, the poor fellow pulled out from the breast of his shirt half a note-sheet of paper, on which I recognized my writing, though nearly illegible from wear. On it were written the 1st, 7th, 10th, 14th, 15th and 17th verses of the 5th chapter of 2d Corinthians:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." . . .

"For we walk by faith, not by sight:" . . .

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." . . .

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." . . .

"Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new."

There was also written on it the following hymn:

"How sweet the name of Jesus sounds,
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes his wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

Dear name! the Rock on which I build,
My Shield and Hiding-place;

My never-failing Treasury, filled
With boundless stores of grace.

Jesus, my Shepherd, Husband, Friend,
My Prophet, Priest and King,
My Lord, my Life, my Way, my End,
Accept the praise I bring.

Weak is the effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought."

"That man," he continued, "and I were in the same company, but he was a day ahead of me. We met in Cawnpore, then marched on with the rest to Lucknow. Whenever we halted, the first thing Walter did was to take out his paper, and read it aloud to those who cared to hear; then he prayed with us. As we marched, he spoke much of his old father and mother, and only brother, and wished he could see them once more. But he was very, very happy, and ready to 'go home,' if God saw fit. As we neared Lucknow, he dwelt much on eternity, and said to me, 'It is very solemn to be walking into death. I shall never leave this ill-fated city.'

"We had many fights, standing always side by side. I am an orphan; I lost my parents when a child, and was brought up at school. I never had one to love me, and life was indeed a weary burden; yet beyond all was darker still, for I knew nothing of a Saviour. Walter's reading and words came to my heart—he was so kind to me, and always called me brother. I never loved till I had him. He had found Jesus, and led me to love him too. I can not find words to say how I joyed, when at last I felt I had a Friend above. Oh! I never shall forget my joy when I first understood and believed. We had no book, only the paper. We knew it off by heart, and I don't know which loved it best.

"At last, in a dreadful fight in one of the gardens, a ball struck Walter in the chest. Words can not say my grief when he fell—the only one I had to love me. I knelt by him till the garden was left in our hands, and then carried him to the doctors. But it was too late—life was almost gone. 'Dear Willie,' he said to me, 'I am only going home first. We have loved to talk of home together; don't be sorry for me, for I'm so happy.

"How sweet the name of Jesus sounds!"

Read me the words she wrote.' I pulled them out from his bosom, all stained with his blood, as you see, and repeated them. 'Yes,' he said, 'the love of Christ has constrained us. I am almost home. I'll be there to welcome you and her; good-bye, dear Willie.' And he was gone, but I was left. Oh! it was *so very* bitter! I knelt by him, and prayed I might soon follow him. Then I took his paper, and put it in my bosom, where it has been ever since, I and some of our men buried him in the garden. I have gone through much fighting since, and came down here on duty with a detachment yesterday. They think me only worn with exposure, and tell me I shall be soon well; but I shall never see the sky again. I would like to lie by his side, but it can not be."

Poor fellow! he cried long and bitterly. I could not speak, but pressed his hand. At length he said, "So you'll forgive me making so bold in speaking to you. He often spoke of you, and blessed you for leading him to Jesus. And he it was who led me to Jesus. We shall soon be together again: and won't we welcome you when you come

home?" We then read and prayed together. He was quite calm when I rose from my knees. He was too weak to raise his head even from the pillow, but was peaceful and happy. "I feel," he said, "that I shall not be able to think much longer; I have seen such frightful things. Thank God, I have sure and blessed hope in my death. I have seen so many die in fearful terror."

I turned to go. He said, "Dear lady, when I am gone promise me this paper shall be put in my coffin. It gave me a friend on earth who led me to a Saviour in heaven." I promised. Next morning I went to see him, but oh, how sadly altered did I find him! Those soft brown eyes were glassy and lustreless. He was never to know me again. Dysentery, in its fearful, rapid form, had seized him during the night. I took his hand in mine, it was clammy and powerless. Three of the men in the ward came up to me and said, "Till sense left him, he was talking of home with Jesus." They knelt with me in prayer beside the poor sufferer. I went again the next day. His body was still there, but his spirit had fled a few minutes before. He was covered with his blanket, and the coolies were waiting to bear him away. I took his paper from his pillow, where it had been laid, and went to the apothecary. We walked back to the corpse, and he placed it in the hands of the departed. He was buried that evening. I have often thought since, how beautiful was that heavenly love which bound those two dear young soldiers together; how it sweetened their last days on earth. They were indeed friends in Jesus, and though their remains lie parted, yet they are both sleeping in Jesus. Oh, what a resurrection theirs will be in the day of his appearing!

And now will the reader ask himself this question: "If the truth in this hymn, and these few texts, believed, were, with the Spirit's blessing, the means of bringing these two immortal souls to glory, would not the same hymn and the same texts, if slighted and despised have been a means of deepening their condemnation?"

This is a solemn, searching question for any one dwelling in a land so full of Bibles, and of all means of grace, as ours.



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No. 60.

PREJUDICE AGAINST COLORED PEOPLE.

BY B. P. AYDELOTT, D. D.

THE Bible clearly teaches the unity of the human race. It informs us that God made the first man and the first woman—Adam and Eve—and that from them descended all mankind.

Hence, the Bible addresses all men alike. It is not exclusively for the rich or the poor, the learned or the unlearned, the vicious or the comparatively innocent, for male or female, for the dwellers in this or that continent or country, or for men of any particular color or stature; but for all men, in all lands, of all varieties, and under all circumstances—the race.

The Bible describes all men as sinners; guilty, corrupt, ruined in themselves. It makes no exceptions to this charge on account of color, stature, nativity, worldly honors or wealth, intellectual or moral culture; all are sinners. Whatever else they may differ in, they are alike guilty, corrupt, ruined through sin.

The Bible offers salvation to all. Jesus Christ is "the propitiation for the sins of the whole world;" that is, for sinners irrespective of all peculiarities, personal, social, or national. Hence, the commission to God's ministers: "Go ye into all the world, and preach the gospel to every creature."

The Bible points to one judgment-bar, before which "all nations shall be gathered;" every individual of the human race, from the first man down to the last.

The Bible reveals a heaven for all the righteous, and a

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hell for all the wicked. Its retributions are based, simply and solely, upon moral character.

Again: As far back as human history extends, we find differences in the human family: some are of small stature and others larger; some of a lighter and others of a darker hue; some rich and some poor; some honorable and some despised; some of correct moral deportment, and some dissolute; some of one occupation, some of another, and many of none; and, to name no more, all divided off into peoples, nations, tribes, etc.

Of these differences color is the only one with which we have here to do. Individuals of the human family are, in this respect, very unlike, from the deep black of some of the Australasian tribes to the fair complexion of the Circassian, the *vast majority being of all shades* between these extremes.

These differences have given rise to much discussion and innumerable volumes. But the most candid and learned physiologists have traced these diversities of hue to climate, diet, modes of life, social usages, diseases, and other causes, physical and moral. And in this judgment, be it particularly noted, there has been a general, indeed a *universal* concurrence, as is proved by the laws, decisions, and moral sentiments of all nations. These laws, decisions, and moral sentiments, are all found, at some points, to recognize a *common nature, human nature*, under all these varieties; and men are thus alike regarded and treated, exclusively of complexion, as innocent or guilty.

Once more: With these differences of color among men, just as in all the other diversities above alluded to, and many others not noticed, but equally great and striking, the human family equally agree in this: they all exhibit unmistakable evidence of a *moral nature*. And it is this which mainly constitutes the *sameness* of our race. In whatever else we may disagree, we are here alike; we are

all moral creatures; and in this we differ just as unmistakably from all the other orders of beings inhabiting the earth. It is this moral nature which indissolubly unites the whole human family, constituting them one, and giving them a common heritage of inalienable rights and interests. It is, also, their crown of glory, because it lifts them up immeasurably above all other creatures, animate and inanimate, by which they are here surrounded, and gives them "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." (Gen. i: 26.)

How important, then, that we have a clear conception of what constitutes a moral nature. No knowledge can be more valuable to us. If we are wrong here, we are wrong throughout. And mistake may be fatal.

What, then, is a moral being?

A moral being is one who has an understanding to discern the relations of things, combined with a conscience to discover the moral views and conduct suggested by these relations, and to approve or disapprove of these views and conduct; and a will free to choose or refuse the views and conduct in this way presented as approved or disapproved. He who has such an understanding, such a conscience, and such a will, is a moral being. But take away any one of these faculties and you destroy moral agency. If I have, for example, an understanding to discern the relations of things, but no conscience to perceive moral views and conduct thus suggested, and to approve or disapprove these views and conduct; or no will capable of choosing or refusing the views and conduct thus brought before me, I am, manifestly, not a moral agent. This remark is true in any other alternative of which the case admits. Understanding, conscience, and will, are, then, the elements of moral nature. He, and only he, who has them all, is a moral agent.

Further: Only a moral being is rightfully a subject of moral government, and all such must be under moral government. We can not think otherwise without contradicting the moral nature that God has given to us.

Hence, in the case of alleged crime in human courts, if it can be shown that the person indicted is an idiot, or insane, or, at least, that, without any fault on his part, he could not exercise, at the time when the act was committed, all the faculties of a moral being, he is held guiltless, because not responsible, not subject to moral government.

But, to establish this irresponsibility, let it be carefully noted, that no mere fact or circumstance of color, stature, sex, education, social position, religious profession, or nationality, can be taken. These are considered, and justly considered, altogether irrelevant. The evidence must be something which proves that the accused is without moral agency, or, at least, was innocently without power to exercise moral agency when the alleged crime was committed. Only such want of moral character, or such impossibility of exercising moral agency, can rightfully establish irresponsibility.

But, to throw still further light upon this momentous subject: suppose in any community a law, or imperative custom, which prohibited to persons of short stature, or red hair, or pink eyes, the exercise of their civil or social rights as human beings, would we not see, and feel, and indignantly cry out against this as an unreasonable, oppressive, wicked law, or custom? * Nothing but what is moral ought to affect the inherent rights of human nature.

With these fundamental principles in view, let us now

* "Which of you," says Jesus, "by taking thought can add one cubit to his stature?" And again: "Thou canst not make one hair white or black."

In these natural impossibilities, ~~how~~ brought to view by our Lord, we see at once our irresponsibility, and, therefore, must feel the unreasonableness and injustice of regarding others as guilty, or treating them unkindly, on account of either of the

proceed, calmly and candidly, and with prayer for God's help and blessing, to consider a prejudice which, it is allowed on all hands, overspreads our land. We mean the SENTIMENT OR FEELING OF AVERSION TO COLORED PEOPLE ON ACCOUNT OF THEIR COLOR. Let us look first at some of the

I. *Consequences of this prejudice.*

a. It keeps in ignorance, degradation, and suffering, increasing millions throughout our country, North and South. In the latter all education, even in its simplest elements, is prohibited to the four millions of bondmen. Such laws must, of course, brutalize its victims, and reduce them to the bare necessities of animal life. No one can fully appreciate the suffering and wretchedness of a people so crushed to the earth. They are the victims of the most cruel and remorseless of all possible despotisms: that of the *selfishness* and the *fears* of their white oppressors. And every avenue of escape or deliverance is shut up against them by law.

b. It robs them of all their rights, social, political, and religious. The fundamental principle of the Code Noir, or the Black Laws of the South, is simply this: *the slave is to be regarded and treated, to all intents and purposes, as a chattel.*

He is thus legally robbed of his manhood, and reduced

conditions here indicated—their stature, or the color of their hair. Here the voice of God, and the clearest dictates of man's nature, both conspire to teach us our duty, and to guard us against sin.

Let us, then, in the light thus shed down upon us from above, and blazing out from within, look at two incidents related by a very intelligent and candid traveler, Frederick Law Olmsted. He tells us, that on a sidewalk in the city of Richmond, Virginia, "two colored women had engaged in conversation, and, looking at each other, had not noticed the approach of a white man, who immediately lifted up his cane and pushed one of the women aside with it." He saw, also, three white men, arm in arm, taking the whole of the sidewalk, hustling a black man off it, giving him a blow as they passed, that sent him, staggering, into the middle of the street.—*Sea-Board Slave States*, page 29.

to the condition of a brute-beast. He has no rights, not even that of marriage and paternity. He can own no property, real or personal, not even the clothes on his back. He can pursue, on his own account, no trade or occupation. He has, therefore, no means even of religious culture and worship, except what his oppressor may please to allow him. And he may be sold at any moment, so as forever to separate him from all he holds dear, just as a horse or a dog.

But, as a refinement upon fiendish malignity, he has one right left to him: the right to be punished for crime, or the bare suspicion of crime against his oppressor. The wretched colored man can not defend his life, neither can the miserable colored woman her chastity, against a white ruffian. It is *death penalty* for the victim barely to raise his arm, in any case, against his oppressor.

c. It eternally ruins countless multitudes.

The Bible is, of course, a sealed book to a people whom the law forbids to be taught to read. And they are, also, stripped of all their earnings, whereby they might procure to themselves a preached gospel. And whatever religious privileges may be allowed them, are necessarily so scant and defective, at the best, as, to a fearful extent, to shut them out from the possibility of salvation. Hence, however we may be shocked, we can not be surprised to read the statement of a committee of the Synod of Kentucky, that these millions of "colored people are little other than a body of *heathens in our midst.*"

We say nothing, here, of the terrible reaction of such a system of oppression upon the white population; the ignorance, immorality, ferocity, and barbarism which it will be sure to bring upon them. Once more:

d. It greatly hinders the conversion of the world.

The presence of four millions of slaves, ignorant, degraded, suffering, must necessarily corrupt the religion of

the whites, and render it almost powerless for good to them; while a Christianity, so corrupted, must in turn become, in the hands of the oppressors, a fearful instrument to tighten the bonds and crush the spirit of the oppressed.

But, were this miserable race delivered from oppression, and left free to pursue their own happiness, what multitudes of them would be brought to a saving knowledge of the Lord Jesus Christ; and how many thousands of these Christian men and Christian women would be willing to take their lives in their hands, and go to the ends of the earth, and convey the glad tidings of salvation to the whole colored race, of every clime! Their complexion, as well as their constitution, would give them peculiar advantages in such missions. As it is, our benevolent boards find it very difficult to procure even a scant supply of competent colored missionaries.

And now, dear reader, for all this terrible cruelty, and the heart-rending wrongs it inflicts upon its victims, what is the excuse, always operative, but not always, yet often avowed; what, we ask, is the excuse? "He is a NIGGER! a NIGGER!! *The colored man has no rights which the white man is bound to respect.*"

But, if the indulgence of this wicked prejudice has inflicted such frightful evils upon its unhappy objects, rest assured that it will, sooner or later, under a righteous Providence, bring down vastly more frightful evils upon the oppressor. What is the main cause of the awful calamities that have already come upon us, as a nation, and threaten to crush out our very life? And why have we, hitherto, poured out our best blood like water, and brought mourning into multitudes of families at the North, rather than employ the hundreds of thousands of willing hands at the South, now coerced to sustain this most wicked rebellion, but which would gladly have co-operated with us

in putting it down? Justice and mercy, alike, plead for this measure; but a cruel, wicked prejudice forbade it.

But we inquire, secondly, what is

II. The *origin* of this Prejudice?

a. Pride. In our assumed superiority we are irresistibly inclined to smile at the kind-hearted colored girl, who, Mungo Park tells us, when she had gazed at him for some time, exclaimed, "*Oh, how I pity the stranger, he is so WHITE!*"

Such a specimen of the human race had never been seen in that part of Africa before. No wonder that his pale face was so disagreeable to one who had been accustomed, all her days, to the dark (and in her eyes the richer) hues of her countrymen. It is doubtful whether, had Park concluded to remain in the tribe, his pale face would ever have permitted him to *rise* to the level of the dusky denizens of the soil. But the picture has another side.

We who are born with a fair complexion are also proud of its possession, and are disposed, on this account, to regard as beneath us those of darker hue. Such pride of color is bad enough in a poor, benighted heathen; but in an enlightened Christian people, is it not a *great sin*—a sin to be deeply repented of, and especially when its miserable consequences are now so fearfully developed before our eyes?

b. Contempt is another source of this prejudice against colored people.

We see millions of the colored race in the most abject slavery in one part of our country, and thousands of them in the other nominally free, but excluded from all respectable pursuits, and shut up to the most menial employments, and even social intercourse with them carefully restricted. Hence their color becomes, in our eyes, a badge of disgrace, and we look down upon them with contempt.

c. Hate is the last source we shall notice of this sinful prejudice.

There is no bitterness more intense than that of the oppressor against the conscious victims of his injustice; and it has not been left to any modern school of ethics to discover this truth. The wise man long since announced it. "A lying tongue," he teaches us, "hateth those that are afflicted by it." And if a lying tongue engenders such malignity in its possessor, how much more envenomed the hate where the whole man, body, soul and spirit, gives himself up to the work of oppression! One of the shrewdest observers of human nature, Henry Fielding, remarks to this effect: Be careful how you let a man, who has injured you, know that you are aware of the evil he has done you. So long as he thinks you are ignorant of it, he may cease his enmity, and, perhaps, turn around and become your best friend; but if he is aware that you are sensible of his injustice, his malice will be sure to become more intense, and will, probably, burn the more fiercely against you so long as you live.

These profound revelations of fallen human nature clear up the secret of that almost universal and deeply-seated dislike of the colored man among us. He has for more than a century been the victim of the foulest wrongs in our land. He stands up continually in our presence as a living witness of our injustice. Hence, we hate him; we can not forgive him. His very color renders him odious in our eyes, by "*setting our sin ever before us.*" And it never can be otherwise with us, till we cry mightily to the God of all grace to sweeten this fountain of bitterness within us.

In view of this very brief sketch of our sin, its consequences and its origin, we would ask the reader's candid and serious attention to four questions:

1. If I am not willing to give up my prejudice against colored people, can I claim to be a reasonable and just man?

Is it reasonable and just to dislike any creature because he is as God made him? It is manifestly no more reasonable and just to indulge a prejudice against others on account of

their complexion, than on account of their hair, or of their stature, or any other physical difference found in men. All such prejudices are equally unreasonable and unjust.

2. Can a man indulge such a prejudice and really love his country, especially at this crisis of our history?

A most ferocious demon, from the bottomless pit, has clutched the throat of our beloved country. It is now a question of life and death with us. It has become most appallingly manifest, that either liberty or slavery must go down in this land.

But what is at the bottom of this tremendous struggle? It is mainly prejudice against the colored man. This has robbed him of nearly all his rights, inflicted hopeless degradation upon him in the North and at the South, and so let loose that flood of calamities which now threatens to overwhelm us in one common ruin. And till this most unreasonable and unjust prejudice be abjured, there can be no true, permanent peace to our country. How, then, can I love my country, and yet hold on to this most unreasonable, unjust, wicked, and ruinous prejudice?

3. Can I be a Christian and willingly indulge this prejudice?

I, a Christian! and yet dislike my fellow-man made in God's image, and redeemed with the precious blood of Christ! I, a Christian! and yet stand between my despised brother and the salvation of the gospel; hinder as much as possible his usefulness for Christ; keep him ignorant, poor, oppressed, vicious, miserable! Is not all this most unchristian? But is not my cherished prejudice at the root of all these terrible evils? And can I, while conniving at these things, aye, helping them on by my example, can I be a Christian? Think of these things, dear reader!

4. Can I hope to enter heaven with such a prejudice?

I look down, here, with contempt upon my fellow-man, made in God's image, because his complexion is darker

than my own! I am averse to all social intercourse with him; rarely, perhaps never, give him the hand of friendly greeting; shut him out, as far as possible, from all respectable employment; exclude him from our schools; can scarcely endure him in church or the prayer-meeting; and even refuse to let him, at last, find a resting-place in the same ground with myself. And can I cherish this state of mind, and persevere in it through life, and yet hope to go to heaven, where admission will depend, not upon worldly wealth, rank, learning, color, stature, nativity, or any such distinctions, but simply and solely upon the fact, whether the man has "*feared God, and worked righteousness?*"

Suppose I were, thus prejudiced, to reach heaven, how could it be a place of happiness to me? The presence of my colored brother would be an everlasting eyesore to me, continually vexing my soul, and poisoning every fountain of blessedness to me. Like disdainful Haman, I would be disposed to cry out, even in the kingdom of Heaven, "All this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate!"

And let it not here be said, that all these differences will then be done away. What reason have we to think so? This we do know, that endless variety is one of the great means of interest and enjoyment in the present world; and if so much of this is seen, here and now, in our little corner of God's creation, what amazing variety will his wide Universe exhibit, throughout eternity, to the gaze and admiration of all holy beings! God will thus be good, though our eye be evil.

Are these things so? Then, dear reader, is it not your duty to

1. Strive against this prejudice?

Make up your mind, at once, to this effort. And then you will be disposed, sincerely and earnestly, to

2. Set about the use of all the means in your power, to overcome this prejudice; as, first,

Prayer. Cry mightily and continually to God, to deliver you from a bondage so unreasonable, unjust, degrading, wicked, ruinous. Then

Throw all your influence into the scale against this prejudice in those about you—the church as well as the world. And the best way to do this is to

Encourage schools, and every other means of education, and of moral and religious culture, among colored people. Counsel and assist them, also, to procure places in which they may be taught trades and other industrial pursuits; and kindly encourage those of them who may prove competent and worthy in their several callings. In a word,

Aid them, all in your power, to become more enlightened, virtuous, useful, happy!—and so elevated, in character and circumstances, to the true condition of God's rational, immortal, redeemed creatures, subjects, alike with ourselves, of His infinitely wise, holy, benevolent, and eternal kingdom.

"Thou shalt love thy neighbor as thyself."—MATT. xxii: 39.

"God hath made of one blood all nations of men for to dwell on all the face of the earth."—ACTS, xvii: 26.

"God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—ACTS, x: 34-5.

"All ye are brethren."—MATT. xxiii: 8.

"I will punish all that oppress."—JER. xxx: 20.

"This is the heritage of oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread," etc.—JOB, xxvii: 13-23.

"Judge not according to the appearance, but judge righteous judgment."—JOHN, vii: 24.

HAVE YOU AN ANCHOR?

LOOKING out from our open window this morning toward the bay, we can see a home-bound ship riding gallantly up past the quarantine station and the leafy shores of Staten Island. She looks weary from a long voyage; and on her bow, as a field-marshal wears a star upon his breast, she bears her *anchor*. It has done good service, and deserves its place of honor on her front. It has been her salvation on many a night of tempest. Though it hangs idle now, beneath her bowsprit, yet more than once when the gale struck her in the open roadstead—or, when off a wild lee-shore, the hurricane made hideous music through her cordage, like one immense harp strung to the gales—that anchor was unloosed, and, running out with merry rattle of the chains, it dove straight downward to its resting-place. Upon the bottom of the deep its flukes took brave hold; and while the ship strained on the cable above, the patient flukes stoutly held on below. As soon might she attempt a voyage without a compass to guide her, or without canvas to impel her, as without an anchor to keep her from the devouring rocks or the yawning lee-shore. So, when she returns in triumph from a campaign with the elements, scarred with collisions of the angry deep, it is fitting that she bear on her bosom, as a trust and a trophy, the good anchor that held her safely.

Voyager to Eternity! have you the “anchor of the soul, sure and steadfast?” It is the Christian *hope*, Paul tells us. It is the hope in Christ which holds the soul of man as an anchor holds a ship. You can not have it without knowing it; and if you have it, you will be none the better if you do not use it in the hour of need.

DO YOU HAVE YOU AN ANCHOR?

You will need it to keep you from drifting away into skepticism and unbelief. There is no such safeguard against practical infidelity as the possession of a living faith in Jesus. And the secret of so many a lapse into error—of so much veering about with “every wind of false doctrine,” is found in the lack of a well-grounded hope in the inner heart. As soon as the soul begins to swing away into painful doubts—doubts of God, of the truth of his Word, of the mercy of his dealings, of the triumph of his cause, or of the reality of heaven, then let go the anchor to the bottom. Nothing else will hold against that devil of doubt but a practical faith in the Lord Jesus.

But if you are not assailed with doubts, you are certain to be assailed with troubles. No hurricane can arise more suddenly upon a full-rigged ship, when moving gracefully before an evening breeze, than will the storms of adversity burst upon you ; they will come, too, at the most unexpected moment. God lets loose his tempests on the sea without an hour’s warning. As a vessel is often stripped of her mainsail, or loses her spars before the seamen can man the yards to take in canvas, so may it be with you. You may be struck “all aback”—may be obliged to heave overboard many of your cherished possessions ; you may be stripped of many a topsail which ambition had hoisted, or many a spar of prosperity, but if Christ is in the soul you can not suffer wreck. Christ in the depths of the soul will anchor you. You do not *see* what holds a vessel when the storm is smiting her. The anchor is all invisible as it lies in the untroubled quiet—“full many a fathom deep.” So, when we see a man beaten upon with adversity, or lying under a perfect Euroclydon of trials, and yet preserving a calm, cheerful spirit, we do not see always what is the secret of his serenity. We wonder why he is “not moved as other men are.” But God sees a hope, sure and steadfast, lying down deep beneath the surface. Trouble strips the man of

much of his external gear and cordage, but never touches the interior source and strength of his piety. When Martin Luther was struck with sudden tempests he used to sing the forty-sixth Psalm above the roar of the winds; his anchor never dragged. The devil let loose the utmost of his fury upon Paul; but the brave apostle had an "I know whom I have believed," that struck its flukes under the Rock of Ages. "O God! thou wilt keep in perfect peace the soul that is staid on thee."

There is a danger to the Christian greater than adversity or the persecution of enemies. It is from the stealthy *under-currents* of temptation. An unanchored ship may be lying on waters as smooth as glass, and yet, before the master is aware, his keel is on a rock. The invisible tide bore him away so softly and so silently that he did not observe the motion. Had the wind risen he would have taken the alarm; he did not suspect that an under-current was stealthily carrying him away. So are thousands of Christian professors carried on the rocks every day, not with shocks of adversity, but by invisible under-currents. One man insensibly drifts into neglect of prayer, and into laxity of Sabbath observance. Another feels the hand of sensual temptation on the keel, but takes no alarm until he strikes the rock with a hideous rent of his Christian character. Another gets in an under-current of worldliness; it swings him along slowly, but surely, until he has lost sight of the light-house on the headland; he is aroused by no sudden shock, but when we look for him where he used to be, and where he ought to be, he is not there. The world got hold of his keel, and his anchor had no hold on Christ. Is not this the secret of by far the larger part of all the backsliding in the Church?

It is not strength of intellect that saves a man, or the surroundings of society, or alliance with a Church, or orthodoxy of belief. All these have proved but ropes of sand

attached to anchors of straw. They never hold a man when the tide of temptation sets in. He must have Christian principle, or he is lost. No man is safe in business, or safe in public life, or safe in private morals, when his conscience is unloosed from Christ. When his godly principle gives way, he may float smoothly for awhile, but it is a mere question of time how soon he shall strike and go to the bottom. Remember God never *insures* a man, even in the Church, who has no anchor of true religion. And if you ever reach heaven, my friend, you will come in, like yonder vessel, with your anchor at the prow. You will give all the glory, then, not to your own skill or your own seamanship, but to the blessed "anchor, sure and steadfast, which entereth into that within the vail."

"There are ships," says the eloquent Melville, "that never will founder in life's battles or go down in life's tempests. There are ships which shall be in no peril when the last hurricane shall sweep earth and sea and sky; and which, when the fury is overpast, and the light that knows no night breaks gloriously forth, shall be found on tranquil and crystal waters, *resting beautifully on their shadows*. These are they who have trusted in Jesus; these are they who have been anchored upon Christ."

Quiet as a peaceful river,
 Quiet as the wind-hushed seas,
 In Jehovah trusting ever,
 We are kept in perfect peace.

Deep beneath the warring ocean,
 Deep beneath the howling flood,
 All unmoved by its commotion,
 Lie the promises of God.

We are anchored firmly to them;
 Though in tatters hang our shrouds,
 Calmly we look up, and through them
 View the thunder-riven clouds.

J. A. MARTLING.

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No. 65 " I HAVE FOUGHT A GOOD FIGHT."

2 TIMOTHY, IV: 7.

BY THOMAS GUTHRIE, D. D.

THE Christian's fight is a good fight :

1. Because it is a good cause. How often have good men been found fighting on the bad side ! And how often has the trumpet summoned, from their distant homes and peaceful occupations, those who have no quarrels to settle, nor wrongs to complain of, to the bloody work of slaughter ; to destroy each other's lives and to mangle each other's bodies, till, in that poor, mutilated humanity, a mother would not know her own son ! In war, both sides can not be right ; and the death of every man, therefore, who falls on the side that stands up for the right against the wrong, is a murder, on which the Almighty Judge will hold severe and solemn inquest, laying the guilt at the right door. But, however soldiers may come to regard themselves, or be regarded by others, as machines who are to obey orders without inquiring into the merits of the war, still a man is a man ; he has what his arms have not, reason and conscience. Nor can he, though he would, suppress their voice within him. I can fancy cases where he has little heart to fight. He is not sure that it is a "good fight." Ordered to cut down one, who, though a naked savage, stands on the shore of his country to defend it from aggressors, or on the threshold of his door to protect his wife and daughters from the hands of a brutal soldiery, the sympathies of a generous man can not be on the same side as his sword.

Now, if, soldiers of the Cross, you have formidable enemies to contend with, you have an immense advantage in

this—that your cause is just, and noble, and holy, and good. It is “a good fight.” Your enemies are not your kindred, bone of your bone, flesh of your flesh; they are the enemies of God and Christ—of virtue and liberty—of light and peace—of your children and of your race—of your bodies and of your souls; tyrants that would bind you in chains worse than iron, and burn, not your house above your head, but yourself in hell forever. I am not saying that the sword has not often flashed on the side of right and been bathed in tyrants’ blood; but men never drew sword in a cause like this; nor to any battle, so much as that to which I summon you, with the world, the devil, and the flesh, are the few pithy words of a brave old general so appropriate. His men were waiting to be addressed ere the fight began. Erect in his saddle, with his gray hairs streaming in the wind, he stretched out his arms, and, pointing to the foe in front, said, ere he rang out the word “*Fire*,” “There are the enemy; if you do not kill them, they will kill you.” So with us. We must destroy sin, or be destroyed by it. Be assured that, unless your prayers stop your sins, your sins will stop your prayers; and that, by God’s help, you must kill sin, or sin will kill you.

2. Because here victory is unmingled joy. It is not so in other fights. The laurels that are won where groans of suffering mingle with the shouts of battle are steeped in tears, and when cannon roar and bells ring out a victory, and shouting crowds throng the street, and illuminations turn night into day, dark is many a home, where fathers and mothers, brothers and sisters, widows and orphans, weep for the brave who shall never return. It is said of God, that, in sweet flowers, and singing birds, and painted shells, and shining stars, in all the beautiful and happy works of his hands, he takes delight; but the best and bravest soldiers have sickened at the sight of the work of their hands in that field of carnage, where, looked like

brothers, in each other's arms, friend and foe lie quietly together in one gory bed. There are thorns in victory's proudest crown. He whom men call the Iron Duke is reported to have said, that there was nothing so dreadful as a battle won but a battle lost.

Thank God, our joy over sins slain, bad passions subdued, Satan defeated, has to suffer no such abatements. Heaven, that I can fancy hiding its eyes from other battles, watches over this with the keenest and kindest interest. Angels rejoice in your success. Nor are any tears shed here but such as are poured from the father's eye, when, kissing the returned prodigal, and folding him in his happy embrace, he cries, "Let us eat and be merry; for this my son was dead, and is alive again; he was lost, and is found."

How can it be easy for a man to overcome the world and crucify his own flesh? But if that is hard, it is harder far to suffer the pains of a lost soul, to lie down in everlasting burnings. O! surely, better lose a hand than have the whole body burn; better part with some darling sin than part with Jesus. You have no choice; they only that carry swords on earth shall wave palms in heaven; nor shall any but they who walk here in armor walk there in brightness. The crown is for saints, not for sinners; not for cowards, but for conquerors. And how can you conquer without you fight? The promises are to him that conquers, to him that overcometh—not, indeed, "by might nor by power, but by my Spirit, saith the Lord of hosts; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "He that overcometh shall not be hurt of the second death." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his

name before my Father and before his angels;" and, still higher honor, "To him that overcometh I will grant to sit with me in my throne."

The Christian Warfare.

STAND up, my soul! shake off thy fears,
And gird the gospel armor on;
March to the gates of endless joy,
Where Jesus, thy great Captain, 's gone.

Hell and thy sins resist thy course,
But hell and sin are vanquished foes;
Thy Jesus nailed them to the cross,
And sung the triumph when he rose.

Then let my soul march boldly on,
Press forward to the heavenly gate;
There, peace and joy eternal reign,
And glittering robes for conquerors wait.

There shall I wear a starry crown,
And triumph in Almighty grace;
While all the armies of the skies
Join in my glorious Leader's praise.

SLEEP not, soldier of the Cross!
Foes are lurking all around;
Look not here to find repose,
This is but thy battle-ground.

Up! and take thy shield and sword;
Up! it is the call of Heaven;
Shrink not faithless from thy Lord;
Nobly strive as he hath striven

Break through all the force of ill;
Tread the might of passion down,
Struggling onward, onward still,
To the conquering Savior's crown.

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No. 67

REV. WILLIAM KNIBB,
MISSIONARY TO THE ISLAND OF JAMAICA.

COMPILED FROM AN ADDRESS BY REV. S. WILLIAMS.

WILLIAM KNIBB was born in Kettering, England, and was a member of the Sabbath-school connected with Mr. Toller's Church, of that place, where he received the elements of a Christian education, and, perhaps, of the character that rendered him so eminently qualified for the arduous and difficult achievements he was destined, in the providence of God, to accomplish.

When called to the work of the ministry, he was sent to the Bradford Academy, where he pursued a course of literary and theological studies under the direction of the late excellent Dr. Steadman.

In November, 1824, he sailed, with his wife, for Jamaica. When he reached the shore, the slaves hailed his appearance with shouts of joyous welcome, because of his resemblance to his brother—who had previously labored and died among them—and because they should again hear the Gospel from a missionary's lips.

In September, 1829, his declining health rendered it necessary that he should remove from Kingston to a more northerly part of the island. Accordingly, he took charge of the smaller Churches of the north-west, called Ridgeland and Savannah la Mar. On the death of Mr. Mann, of Falmouth, he took the pastoral care of the Church in that place, which then numbered eight hundred and eighty-five members.

About the close of that year, Mr. Knibb received the first information of the insubordination of some of the slaves. He exerted his influence to the utmost to quell the turbulence of the leaders of the rebellion. But his efforts availed neither to suppress the rising spirit of liberty, nor to satisfy the tyranny or appease the malice of the slaveholders. They at once blamed the missionaries for the insubordination of the slaves, and, in defiance of law, and the sacredness of his office, they seized Mr. Knibb, tore him from his family, and compelled him to serve in the militia against the slaves. He found that the wrath of the tyrants was unbounded, and he daily expected to die by the hands either of the executioner or of the infuriated mob. He was, however, delivered from his perilous situation through the intervention of Mr. Roby, collector of customs, who, though no friend to the missionaries, was indignant at such manifest injustice, and offered himself as security for Mr. Knibb's good behavior. This gentleman was afterward employed by the authorities to prevail upon the missionaries to leave the island. This they would not consent to do, averring their innocence of the crimes with which they were charged. At length, their enemies became so furious that they were obliged to take refuge on board a ship lying in the bay. But they were soon driven therefrom, on the pretext that there were no accommodations for them.

As a consequence of Mr. Knibb's former arrest, a trial ensued; for he demanded the proof of the charges brought against him; but his accusers withdrew from the presence of the court, ashamed and confounded, while his judges were constrained to admit that there was no evidence to support a criminal prosecution.

In March, 1832, however, under some pretext, a prosecution was instituted against him; and although his prosecutors made every effort to conceal the ground of procedure until the day of trial, yet there were three hundred wit-

nesses in attendance to prove his innocence. The Attorney-General, seeing such an array of witnesses, preferred to enter a *nolle prosequi*, rather than brook the scorn even of those who had the smallest sense of justice.

When the tyrants saw that they could not have revenge upon the *persons* of the missionaries, they commenced the destruction of their *property*. On the 7th of February, Mr. Knibb's Chapel had been razed to the ground; then the missionaries' houses were assailed, and they themselves threatened with personal violence in the most ruthless manner, without regard to their acknowledged innocence and the helplessness of their wives and children.

As the missionaries could not avert the storm, nor even assuage its fury, nor pursue their appropriate labors of preaching the Gospel and teaching the youth, they urged Mr. Knibb to proceed to England and spread the matter before the Churches and the nation. He sailed, with his family, on the 26th of April, 1832, and reached home just in time to attend the missionary meeting at Spafields Chapel, on the 21st of June. Most memorable day! The Society had enjoined on its missionaries a strict neutrality in every thing connected with the politics of the country; which injunction they had as strictly obeyed. Mr. Knibb, however, now boldly declared, that neither missions nor missionaries could any longer exist on the island without the entire abolition of slavery.

The prudent secretary had, before he went on the platform, given him admonition to be moderate; but Mr. Knibb assured the audience, already excited to a pitch of the utmost indignation, by his tale of slaughtered families, imprisoned missionaries, and ruined chapels, that the negroes would never be allowed to worship God in peace until slavery should be entirely abolished.

While he was thus kindling a fire of irrepressible indignation in the hearts of his hearers, the secretary, afraid that

the Society would be committed to the cause of abolition, attempted to check him. He paused for a moment, but in the glance he gave the assembled thousands, they read his burning thoughts. "The Society is dear to me, with all its interests and results; but shall the Church of God be deterred from bearing its testimony against the most atrocious crime under heaven, on account of the rotten politics of any country where mischief is framed by a law?" He thought of the atrocities past, of his own position, that God had placed him on that platform, to plead for the liberty and salvation of eight hundred thousand human beings, and of his weighty responsibilities to God and his cause; and concentrating all his energies, he exclaimed, in clarion tones, "Whatever may be the consequences, I WILL SPEAK! At the risk of all I hold dear, I will avow this—that if the Society will not hear me, I will turn and tell it to my God, that I will never desist until this greatest of crimes is removed, and 'Glory to God in the highest' is inscribed upon the flag of the nation."

His resolution was decisive. It sounded the knell of slavery in the West Indies. He carried the immense meeting then present, and went from city to city, and from village to village, until petitions, by cart-loads, were rolled into Parliament, and the whole nation, with the exception of a few planters and aristocratic landlords, were enthusiastically in favor of emancipation. There was one almost universal burst of a nation's indignation against the wrongs that had been perpetrated, and the system of which those wrongs were a natural outgrowth. And nothing now would satisfy the moral sensibilities of the Christians of England but the annihilation of the accursed system. Such was the overwhelming tide of public sentiment in favor of emancipation, that the interested slaveholders and their pro-slavery allies were awed into silence.

In May of the following year, Lord Stanley introduced his

celebrated Bill for the Abolition of Slavery throughout the British colonies; including the apprenticeship system, with all the machinery necessary to its working, and the collecting, apportioning, and disbursing twenty millions of pounds, as compensation to the slaveholders. All parties soon came to the conclusion that the apprenticeship system was cumbersome, complicated, and little better than slavery itself; which facts induced the government at length to abolish it. In doing so, they performed an act of simple justice. In the mean time a benevolent public contributed freely of their funds to rebuild the chapels and houses that had been destroyed by the slaveholders and their minions.

In the autumn of 1834, Mr. Knibb returned to Jamaica. On the 14th of February, 1835, the corner-stone of his new chapel in Falmouth was laid, to the great joy of thousands of the people. It was opened for worship in April, 1836. So large was the attendance that six preachers were speaking at the same time. Mr. Knibb, also, had a large Lancasterian school-building erected for the children of all denominations.

On the first of August, 1838, the miserable apprenticeship system was abolished: and such a day has seldom been witnessed, in any age, as that on which eight hundred thousand people were declared free. The night previous, Mr. Knibb gathered his exultant people about him, and as the clock began to strike the midnight hour, he exclaimed, "THE MONSTER IS DEAD! THE NEGRO IS FREE! THREE CHEERS FOR THE QUEEN!" And the air was rent with the shouts of the emancipated multitudes. As soon as the morning dawned, the triumphant throng gathered whips and chains and other emblems of their enslavement, put them into a coffin, and ceremoniously buried them, amid suitable rejoicings. Thus did this noble man live to see realized those wishes which he had expressed in his eloquent and stirring speeches before the Churches of England,

and at the missionary meetings at Spafields Chapel, on the 21st of June, 1832.

The next thing that occupied his attention was to secure homes and independent lands for the laborers, so that their white tyrants should no longer take the advantage of poor colored men. He established a normal school at the village of Kettering, for the education of teachers, both for the West Indies and Africa; and also a theological school, for preparing pious young men for the ministry at home, or to labor as missionaries abroad.

If an attempt were made to narrate all his toils and sufferings, in detail, no words could do justice to such an eventful life. Though extending over a comparatively brief period, and cut off in its full vigor, it was crowded with events which have conferred inestimable blessings upon myriads whom he found slaves, but whom he left free. The annals of Jamaica contain no name so illustrious, or destined to be so fragrant in the grateful recollections of its emancipated population. But he must not be estimated merely by his exertions in the cause of liberty; we must add to these his transcendent qualifications as a minister of the Gospel. Both may be measured by their efficiency and success. In efficiency, it may be safely affirmed, that Clarkson, Wilberforce, and Knibb, constitute a triumvirate to which future ages will look with gratitude and admiration. In success, his name must stand in the very highest class—with Brainard, Martyn, Carey, and Williams. The greatest glory of William Knibb was, that he united both those kinds of excellence, and achieved for himself a reputation peculiarly his own. That, in the course of such a career, he should have offended many selfish interests and stirred up many enemies, might have been predicted; but that very opposition only served to strengthen his hands, and to enthrone him more firmly in the hearts of his adopted people. They will never forget at what expense he fought the battles of the

slave, reproached, reviled, loaded with ignominy and with bonds; or how, for the love he bore them, he almost became a willing sacrifice on martyrdom's altar. His persecutors have already sunk into merited oblivion, but the names of Knibb and his brethren will be cherished by the colored people of Jamaica, and handed down to their children, as the founders of their liberties and the apostles of their Christianity.

Results of West India Emancipation.

COUNSELOR COCHIN, in his work on Emancipation, sums up these results as follows:

"A social revolution has been attempted at once, in nineteen countries, dispersed between the Caribbean Sea, the southern extremity of Africa, and the entrance to the Indian Ocean, having neither the same climate, nor the same institutions, nor the same social state, and placed many thousand leagues from the handful of legislators who wrote their fate in a daring law. In the most extended of these countries, Jamaica, 300,000 slaves were face to face with 35,000 whites. Since the commencement of this century, five formidable insurrections had spread incendiarism and slaughter, the last of which, only two years before emancipation, had been followed by the execution of more than five hundred negroes. Another, Guiana, occupied by only 16,000 whites, offered 6,400 square miles as a refuge to more than 80,000 negroes. 'This event, so formidable at first sight,' wrote M. de Broglie, and we can repeat it seventeen years after him, 'the summons to freedom of 800,000 slaves on the same day, at the same moment, has not caused in all the English colonies the tenth part of the disturbance ordinarily caused among the most civilized nations of Europe by the smallest political question that agitates minds ever so little.'

"The harm produced by emancipation is reduced to the incontestable ruin of a certain number of colonists, and the momentary and inevitable suffering of all. It is worthy of note that the colony which resisted most, Jamaica, suffered most. The colony which most promptly resigned itself and made efforts to renew the methods, stock, and *personnel* of manufacture—Mauritius—scarcely suffered at all, and its wealth is to-day doubled, nearly tripled. The aggregate production of the other colonies has again reached the amount prior to 1834. There is no doubt that it would have surpassed it if the commercial reform had not complicated the results of the abolition of slavery.

"Nearly a million of men, women and children have passed from the condition of cattle to the rank of rational beings. Numerous marriages have elevated the family above the mire of a nameless promiscuousness. Paternity has replaced illegitimacy. The churches and schools are opened. Religion, before mute, factious, or dishonored, has resumed its dignity and liberty. Men who had nothing have acquired property; lands which were waste have been occupied; inadequate populations have increased; detestable processes of culture and manufacture have been replaced by better; a race reputed inferior, vicious, cruel, lascivious, idle, refractory to civilization, religion and instruction, has shown itself honest, gentle, disposed to family life, accessible to Christianity, eager for instruction. Those of its members who have returned to vagrancy, sloth, and corruption are not a reproach to their race as much as to the servitude which had left them wallowing in their native ignorance and depravity; but these are the minority. The majority labor, and show themselves far superior to the auxiliaries which China and India send to the colonists. In two words, wealth has suffered little, civilization has gained much: such is the balance-sheet of the English experiment."

OLD MOSES; OR, THE PRAYING NEGRO.



MR. B— was a great merchant in Baltimore. One morning, as he was passing over the vessels that lay at the wharf, he stepped upon the deck of one, at the stern of which he saw a negro sitting, whose dejected countenance gave sure indication of distress. He accosted him with—

"Hey! my man, what is the matter?"

The negro lifted up his eyes, and, looking at Mr. B—, replied:

"Ah! massa, I se in great trouble."

"What about?"

"Kase I 'se fatched up here to be sold."

"What for? what have you been doing? have you been stealing? or did you run away? or what?"

"No, no, massa, none o' dat; it's bekase I don't mind de audes."

"What kind of orders?"

"Well, Massa Stranger, I will tell you. Massa Willum werry strick man, and werry nice man, too, and ebry botly on de place got to mine him; and I break trew de rule, but I did n't 'tend to break de rule doe; I forgot myself, an' I got too high."

"It is for getting drunk, then, is it?"

"O! no, sah, not dat nother."

"Then tell me what you are to be sold for?"

"For prayin', sah."

"For praying! that is a strange tale. Will not your master permit you to pray?"

"O, yes, sah; he let me pray easy, but I hollers too loud."

"And why do you halloo in your prayers?"

"Kase de Spirit comes on me, an' I gets happy fore I knows it; den I gone; kant trole myself den; I knows nutting 'bout massa's rule."

"And do you suppose your master will really sell you for that?"

"O, yes; no help for me now; all the men in de world couldn't help me now; kase wen Massa Willum say one t'ing he no do anoder."

"What is your name?"

"Moses, sah."

"What is your master's name?"

"Massa name Colonel Willum C——."

"Where does he live?"

"Down on de easin shoah."

"Is he a good master, and treats you well?"

"O, yes; no better massa in de world."

"Stand up and let me look at you." And Moses stood up, and presented a robust frame; and as Mr. B—— stripped up his sleeve, his arm gave evidence of unusual muscular strength.

"Where is your master?"

"Yander he is, jis comin' to de warf."

As Mr. B—— started for the shore he heard Moses give a heavy sigh, followed by a deep groan. Moses was not at all pleased with the present phase of affairs. He was strongly impressed with the idea that Mr. B—— was a trader, and intended to buy him; and it was this that made him so unwilling to communicate to Mr. B—— the desired information. Mr. B—— reached the wharf just as Colonel C—— did. He introduced himself, and said:

"I understand you want to sell that negro man yonder on board the schooner."

Colonel C—— replied that he did.

"What do you ask for him?"

"I expect to get seven hundred dollars."

"How old do you reckon him to be?"

"Somewhere about thirty."

"Is he healthy?"

"Very; he never had any sickness in his life, except one or two spells of the ague."

"Is he hearty?"

"Yes, sir; he will eat as much as any man ought, and it will do him as much good."

"Is he a good hand?"

"Yes sir; he is the best hand on my place. He is

steady, honest, and industrious. He has been my foreman for the last ten years, and a more trusty negro I never knew."

"Why do you wish to sell him?"

"Because he disobeyed my orders. As I said, he is my foreman; and that he might be available at any moment I might want him, I built his hut within a hundred yards of my own house; and I have never rung the bell at any time in the night or morning that his horn did not answer in five minutes after. But, two years ago, he got religion, and commenced what he terms family prayer; that is, prayer in his hut every night and morning; and when he began his prayer, it was impossible to tell when he would stop, especially if (as he termed it) he got happy. Then he would sing and pray and halloo for an hour or two together, that you might hear him nearly a mile off. And he would pray for me and my wife and my children, and our whole family connection, to the third generation; and, sometimes, when we would have visitors, Moses' prayers would interrupt the conversation, and destroy the enjoyment of the whole company. The women would cry, and the children would cry, and it would get me almost frantic; and even after I had retired, it would sometimes be near daylight before I could go to sleep, for it appeared to me that I could hear Moses pray for three hours after he had finished. I bore it as long as I could, and then forbade his praying any more, and Moses promised obedience, but he soon transgressed; and my rule is never to whip, but whenever a negro proves incorrigible, I sell him. This keeps them in better subjection, and is less trouble than whipping. And I pardoned Moses twice for disobedience in praying so loud, but the third time I knew I must sell him, or every negro on the farm would soon be perfectly regardless of all my orders."

"You spoke of Moses' hut; I suppose from that he has a family."

"Yes, he has a woman and three children, or *wife* I suppose he calls her now ; for soon after he got religion he asked me if they might be married, and I presume they were."

"What will you take for her and the children?"

"If you want them for your own use, I will take seven hundred dollars ; but I shall not sell Moses nor them to go out of the State."

"I wish them all for my own use, and will give you the fourteen hundred dollars."

Mr. B—— and Colonel C—— then went to B——'s store, drew up the writings, and closed the sale, after which they returned to the vessel. Mr. B—— approached the negro, who sat with his eyes fixed upon the deck, wrapped in meditation of the most awful forebodings, and said, "Well, Moses, I have bought you."

Moses made a very low bow, and every muscle of his face worked with emotion as he replied, "Is you massa ? Where 's I gwine, massa ? is I gwine to Georgy ?"

"No," said Mr. B—— ; "I'm a merchant here in the city ; yonder is my store, and I want you to attend on the store ; and I have purchased your wife and children, too, that you may not be separated."

"Bress God for dat ! and, massa, kin I go to meetin' sometimes ?"

"Yes, Moses, you can go to church three times on the Sabbath and every night in the week, and you can pray as often as you choose, and as loud as you choose, and as long as you choose ; and every time you pray, whether it be at home or in the church, I want you to pray for me, my wife, and all my children ; for, if you are a good man, your prayers will do us no harm, and we need them very much ; and, if you wish to, you may pray for every body of my name in the State. It will not injure them."

While Mr. B—— was dealing out these privileges to

Moses, the negro's eyes danced in their sockets, and his full heart laughed outright for gladness, exposing two rows of as even, clean ivories as any African can boast ; and his heart's response was, " Bress God, bress God all de time, and bress you, too, massa ; Moses neber tinks 'bout he gwine to have all dese commodationers ; dis make me tink 'bout Joseph in de Egypt." And after Moses had poured a few blessings upon Colonel C——, bade him a warm adieu, and requesting him to give his love and farewell to his mistress, the children, and all the servants, he followed Mr B—— to the store, to enter upon the functions of his new office.

The return of the schooner brought to Moses his wife and children.

Early the next spring, as Mr. B—— was one day standing at the store door, he saw a man leap upon the wharf from the deck of a vessel, and walk hurriedly toward the store. He soon recognized him as Colonel C——. They exchanged salutations ; and, to the Colonel's inquiry after Moses, Mr. B—— replied that he was up stairs measuring grain, and invited him to walk up and see him. Soon Mr. B——'s attention was arrested by a very confused noise above. He listened, and heard an unusual shuffling of feet, some one sobbing violently, and some one talking very hurriedly ; and he determined to go up and see what was going on. When he reached the head of the stairs, he was startled by seeing Moses in the middle of the floor, down upon one knee, with his arms around the Colonel's waist, and talking rapidly, while the Colonel stood weeping. So soon as the Colonel could sufficiently control his feelings, he told Mr. B—— that he had never been able to free himself from the influence of Moses' prayers ; and that, during the past year, he and his wife and all his children had been converted to God.

Moses responded : " Bress God, massa C—— ; doe I way up heah, I neber forgit you in my prayers ; I ollers put de

ole massa side de new one. Bress God, dis make Moses tink 'bout Joseph in de Egypt again."

The Colonel then stated to Mr. B—— that his object in coming to Baltimore was to buy Moses and his family back again. But Mr. B—— assured him that was out of the question, for he could not part with him; and he intended to manumit Moses and his wife at forty, and his children at thirty-five years of age.

Moses was not far wrong in his reference to Joseph; for, when Joseph was sold into Egypt, God overruled it to his good, and he obtained blessings that were far beyond his expectations; so with Moses. Joseph eventually proved the instrument in God's hands of saving the lives of those who sold him. Moses proved the instrument in God's hands of saving the man's soul who sold him.

Old Moses is still living. He long since obtained his freedom; and at present occupies a comfortable house of his own, and is doing well for both worlds.

"DOES THE LORD JESUS LOVE COLORED PEOPLE?"

WHEN Uncle Fountain, an aged colored man, was urged by a minister to come to Jesus, he replied with much feeling:

"Master, I do n't believe the Lord Jesus loves black people."

"Why, Uncle Fountain! the Lord Jesus certainly does love black people. He loves every body."

"I do n't believe it; 'cause you say Christians have the spirit of Christ."

"Yes, Uncle Fountain, they have."

"Well, Christians do n't love black people; so, if Christians have the spirit of Christ, Christ do n't love black people. You see, master, I have worked for my old mas-

ter forty years. Master J—— went to school, and I staid at home to find him money and clothes, so Master J—— could preach the gospel. So he preached, 'Love all men as you love yourself.' Then Master W—— learned to preach, 'Love all men as you love yourself;' and, afterward, Master A—— learned to preach the same gospel; and all the time I stayed at home and worked—worked for them and old master. Master J—— rides round in the carriage to preach the gospel. At night he sleeps on a good bed, and I sleep on the floor, under the stairs. He wears good clothes; and, when they are worn out, he gives them to me. He sits at the table with his wife and children; and, when they are done, I sit down and eat at the sink. And then, when Christians want money, they sell my wife and children to get it. So I know if these Christians have the spirit of Christ, Christ do n't love the colored people."

"True, Uncle Fountain, yours is a sad case. These people are sadly blinded. They have been brought up to think slavery right, and really do 'nt know any better."

"Ah!" said he, "*that's the strange on't*, that they do n't know any better. Suppose *I* should ride in the carriage, and make Master J—— work for nothing! *Then* would n't he know better? Would they think *that* was according to the rule, 'Whatsoever ye would that men should do to you, do ye even so to them.'"

The minister replied: "My brother, God knows I pity you, but I can not help you; yet the blessed Jesus can, and he has promised to hear prayer. Let us kneel down here and pray."

A few days after, Uncle Fountain called at the minister's room. He had found peace in the Lord Jesus; and had realized, in the enjoyment of his love, that the Savior "hath respect unto the lowly."

WHY I WOULD NOT SWEAR.*

"MAY GOD——!"

"James, I am astonished—yes, shocked—to hear you thus profane the name of God. I would not thus speak for all the gold in California."

"Yes, you would, if you had been provoked as I have."

"No, sir; I trust, by the grace of God, no amount of provocation would lead me to be guilty of such profanity."

"Well, John, I would like to hear your reasons for your abhorrence of swearing. Why, it is quite common; some of the best fellows that I know swear almost every sentence."

"Yes, I know it is common, and I am sorry for it; but, on that account, it is none the less to be abhorred. On the contrary, its prevalence should make us all the more earnest in showing its true character; and I doubt not, if you listen to me candidly, you will agree with me that it is a vice which every one, having any regard for his character or for the safety of his soul should carefully shun."

*This Tract has been accepted by the Hon. Levi Russell, and approved by the Publishing Committee of the American Reform, Tract and Book Society, in room of the one awarded the premium of fifty dollars, offered by Mr. Russell, but not accepted by the Publishing Committee.

1. I would not swear, because it is foolish.

It is the mark of a clear intellect that its possessor never uses useless words, in expressing his ideas. The more obtuse the intellect, the more likelihood of using useless words in expressing thoughts, and where there is scarcely any intellect, there is nothing used but words without meaning, they are all useless. If so, how foolish must the man be, who introduces useless words in his conversation—no wise man—no man who has any respect for his reputation, will do it. But the profane swearer does more, he not only introduces useless words into his conversation, but profane words. Any useless words are foolish; his are both foolish and wicked. The following incident is an illustration of their folly.

Some years ago, a gentleman, traveling on a steamboat, was deeply grieved by a company of young men, who, to pass away the time, were telling stories, interlarded with oaths. He asked and obtained their permission to tell them a story. He began: "Some years ago I was traveling on a steamboat (pots, kettles, and pans), and on arriving at a certain port (pots, kettles, and pans), I went ashore (pots, kettles, and pans), and met a friend (pots, kettles, and pans)"—He was interrupted by one of the number asking the question what "pots, kettles, and pans" had to do with the matter? He replied: "*That is my way of swearing.*" The folly of interlarding conversation with oaths was at once apparent; they saw that it weakened instead of gave force to their statements. Indeed, so much is this

the case, that even where the morality of the case is ignored, men of any strength of intellect entirely eschew its use. No lawyer of any respectability will resort to it in pleading before a jury. No physician will use it in prescribing for his patient, nor any public lecturer from the rostrum; and even politicians refrain from its use when they speak from the platform, though they may use it in the bar-room. Thus, on every hand, it is admitted, that

“To swear is neither brave, polite, *nor wise*.”

2. I would not swear, because it is an offense against good manners.

Were you to meet a friend on the street, and if you had in your possession an obscene picture, would you take it out, thrust it before his face, and say, *Look at that?* No; unless you had reached a great degree of depravity, you would be ashamed to have it known that such a picture was in your possession, much less would you thrust it before the eyes of your friend. But this is just what the swearer does when he belches out the depravity of his heart before his friends. He virtually says to them: “Look at this hideous picture, which I always carry with me. I know you like to gloat over filth; look at it in me!” What a compliment to a friend! Will good manners permit it? Not for a moment. Hence the fact that those in the habit of swearing generally restrain themselves in the presence of ladies.

Washington seems to have entertained the same opinion ; hence his famous order of August 3, 1776, in which he calls it "a vice so *mean and low*, without any temptation, that every man of sense and character despises it."

3. I would not swear, because it is an indication of cowardice.

There are few swearers really brave men. They may rush headlong into danger with company ; but when alone—when they have time to reflect, they would tremble and shrink back where the God-fearing man, if duty called, would step boldly forward. They can swear in a crowd, but they would not dare to do it, if left alone with a dying friend, or in a graveyard in a dark night. The bravery of the habitual swearer on the battle-field has for years been suspected, and even godless generals will admit that, in an emergency requiring cool courage, a regiment of Havelocks is worth a dozen of profane swearers and drunkards.

4. I would not swear, because there is no profit in it. It has been well said,

"Lust and wine, plead pleasure, avarice, gain,
But the cheap swearer, through his open sluice,
Lets his soul run for naught."

The remark of a quaint writer is most true : "Most sinners serve the Devil for pay ; the swearer serves the Devil gratis." And what is strange about the matter is, that the swearer himself regards his work as of such a

worthless character, that he would not accept pay for it if offered. A few years ago, the writer of this heard of a well authenticated case of this kind. An old Quaker, passing down one of our wharves, was shocked at the profane swearing of a sailor; he went up to him and offered him a dollar to swear a few more oaths. He addressed him thus: "Friend, thee had better spit out the vile stuff that is within thee; take this dollar, and swear a few more of these oaths." The swearer was shocked at the thought of swearing for pay, and quickly turned away, ashamed of his conduct. Yet, in all seriousness, is it any worse doing it for pay, than from the impulse of a depraved heart, without regard to profit? If it is a good work, why should you be ashamed to receive pay for it? Ah, every swearer knows it is an evil work, and hence he repudiates the idea of doing it for pay. Without pay, did we say? Would that this were so. Every impenitent swearer will receive his pay, for the pen of inspiration has written, "The wages of sin, is death." But this very repudiation of pay from their fellow-men, makes it plain that swearing is a sin against knowledge. And, reader, if you have been, in days past, guilty of using profane language, we confidently appeal to you to say, do you believe it right? We know your answer: "I know it is wrong, and I am sorry I have cultivated such a habit." We have never heard a man so depraved as to advocate swearing, as right and proper.

5. I would not swear, because it tends to increase the depravity of my heart.

The swearer must have a very depraved heart, otherwise he would shudder at the thought of praying to God to curse either himself or his fellow-men, and every oath he swears tends to increase this depravity. Just as reading the Bible and calling upon God's name in prayer, etc., tend to elevate our affections, deepen our piety, and draw us nearer to God, through the Lord Jesus Christ, so swearing has the opposite effect; it assimilates us to the devil. Says an Apostle: "Evil men and seducers wax worse and worse." This is specially true of the profane swearer. It would be as easy to fill our hands with pitch and not be defiled, as to fill our minds with profane thoughts until they manifest themselves in words, and not blacken our souls thereby.

6. I would not swear, because it is presumptuously impious.

Not only is it trampling under foot the command, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain;" and saying to God, by our actions, "I am not afraid of your threatenings;" it is also asking him to join us in our wickedness—virtually saying, "Unite with me, O God, in cursing this my enemy." And, reader, would you ask a godly man to engage you in such a work? Would you dare to ask a pious father to thus be a partaker and helper in your wickedness? Yet you, when you swear, address God, and ask him to aid you in your unholy work of cursing your own or your neighbor's soul! Do you not see the dreadful, the presumptuous impiety of such conduct? Was it any

wonder the prophet said (Lev. xxiii, 10.), "Because of swearing, the land mourneth." In what other way could we insult a godly man so much as to ask him to unite with us in some unholy work; much more must it be an insult to the infinitely holy God; and impious, presumptuously impious must the man be who thus insults him. Says a late writer, "When we hear God thus insulted, we wonder that his lightning sleeps, that his red right hand, which flung the revolting angels down to hell, crushes not, in sudden destruction, the puny rebel—that the shuddering earth does not swallow him up, as it did the company of Korah—that the caverns of the lost open not to receive so congenial a spirit among the blaspheming fiends."

7. I would not swear, because it exposes me to the wrath of God.

God has said, "He will not hold him *guiltless* that taketh his name in vain;" *i. e.*, he will regard such a one as worthy of punishment; and assuredly all such will be fearfully punished, unless they repent of their sins, and find pardon through the Lord Jesus Christ. So much does he reprobate this sin, that, though he only gives four commandments to set forth our duty to himself, one of them is taken up in denouncing this wickedness. Under the Old Testament dispensation, God gave this law to Moses: "He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him;" and God is the unchanging one, and, therefore, has the same opposition to this sin still, and he has oftentimes mani-

fested it. There are more cases on record of God's punishing the sin of swearing by sudden and fearful judgments than any other sin. Oftentimes swearers have been struck dumb or dead while uttering profane oaths.

As the Psalmist expresses it, "they clothed themselves with cursing as with a garment, and it came into their bowels like water, and like oil unto their bones." (Psalm 109, 18.) If it exposed merely to the wrath of a man, since it is without profit, and ruinous to my character, impolite to my fellow-man, and foolish, most assuredly I would not swear. How much more, when it exposes me to the wrath of Him who daily sustains me in life and health, and to whom I am indebted for all my temporal blessings, and who is said in the Scriptures to be a "consuming fire."

And now, my readers, in view of these facts and arguments, let me entreat you to specially guard against this fearful sin. Let your prayer be, "Set a watch, O Lord, before my mouth, and keep the door of my lips." If you have, in days past, been guilty of this wickedness, delay not to confess your sin, and ask pardon for the sake of the atoning blood of Christ, and pray for grace, that in days to come you may "walk circumspectly, not as fools, but as wise, redeeming the time." And may God hear your prayer, forgive your sin, and by his grace enable you, instead of blaspheming his name, to praise him for his redeeming love.

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QUESTION OF QUESTIONS.

"What think ye of Christ?" MATT. xxii : 42.

"WHAT think you of CHRIST?"—is the test,
To try both your state, and your scheme;
You can not be right in the rest,
Unless you think rightly of HIM :
As JESUS appears in your view—
As He is beloved or not,
So God is disposed to you,
And mercy or wrath is your lot.

Some take Him a creature to be—
A man, or an angel at most :
But they have not feelings like me,
Nor know themselves wretched and lost :
So guilty, so helpless am I,
I durst not confide in His blood,
Nor on His protection rely,
Unless I were sure He is God.

Some call Him a Savior, in word,
But mix their own works with His plan ;
And hope He His help will afford,
When they have done all that they can :
If doings prove rather too light,
(A little they own they may fail),
They purpose to make up full weight,
By casting His name in the scale.

THE QUESTION OF QUESTIONS

Some style Him "the Pearl of great price,"

And say, He's the fountain of joys:

Yet feed upon folly and vice,

And cleave to the world and its toys:

Like Judas, the Savior they kiss,

And, while they salute Him, betray:

Oh! what will *profession* like this

Avail in His terrible day?

If asked what of Jesus *I* think,

Though still my best thoughts are but poor,

I say, He's my meat and my drink,

My life, and my strength, and my store;

My Shepherd, my trust, and my Friend,

My Savior from sin and from thrall;

My Hope from beginning to end,

My Portion, my Lord, and MY ALL.

Reader, what think YOU of Christ? Is He *your* Savior?—that is, has He saved *you*? for if He has not saved *you*, He is not *your* Savior, though he be the Savior of others. If Christ has not saved you, you are lost, and if cut off in this state, you will be lost for ever—you will never enter heaven; and your keenest anguish and heaviest condemnation will be, that you have rejected the message of mercy, now proclaimed to all, and refusing to receive Christ as *your* Savior, you have refused salvation.

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